

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

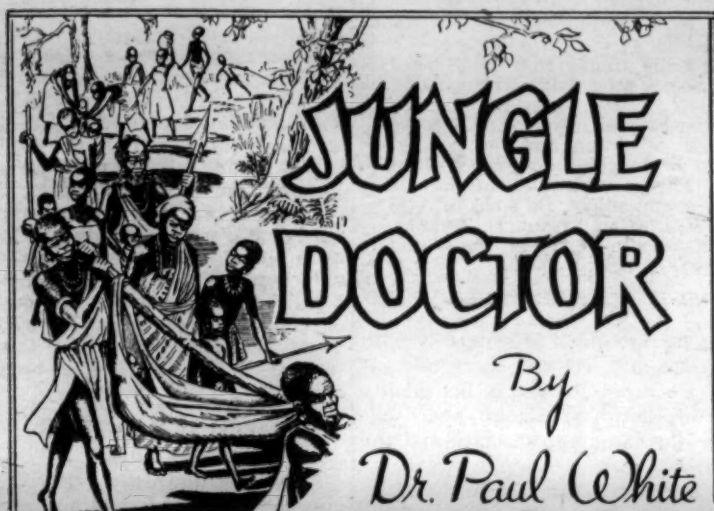
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JUNGLE DOCTOR

By
Dr. Paul White

CHAPTER I

African Christmas

A hyena howled dismally in the darkness.

"That one was close, Bwana," said Timoteyo, my African cook, as he handed me up a hammer.

We were completing Christmas decorations in our make-shift house in the plains of Tanganyika Territory.

"When do you think that Christmas tree will arrive, Tim?"

"It should have come before now, Bwana. I sent Roger, the drummer..."

He didn't get a chance to finish the sentence. There was a terrific bang on the door, and a loud voice called "Hodi" (May I come in?)

"Karibu" (Come in), I replied, and a grinning face appeared over the top of a great limb of thorn-bush.

"Here's your tree, Bwana. I cut it in the forest. How will you make it stand up?"

"Find a kerosene tin outside, Roger. Fill it with earth, and plant your tree in it. Then we'll have a Christmas tree just like we used to have in Australia."

We tacked paper streamers from the top of the roughcut doorway to the frame of the mosquito wire of the window. I took off the lid of a box, and produced an assortment of tiny candles in pastel shades, sparkling colored balls, and tinsel. I spread them out on the top of a cabinet made from packing cases, stained with permanganate.

A series of grunts ushered in Roger, with the Christmas tree. Timothy was trying to arrange some banana leaves above our one luxury, a second hand bat-

tery wireless set. His back was towards the Christmas tree. After about six attempts, the leaves were balanced to suit him. He stepped back to view his handiwork, and



one of the sharp thorns from the Christmas tree found a tender spot! Roger roared with glee!

"Kah," said Timoteyo, as the banana leaves fell off on to the floor.

"Would you like to help me decorate this tree, Roger?" I asked.

His eyes sparkled. "Yah! I have

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Prize Winner in Annual Sword Evangelistic Sermon Contest

THE RANSOM FOUND

By Rev. Arthur Petrie, Th.D.
5400 Keystone Place, Seattle 3, Washington

Among all the words that have ever been spoken in our universe, there are few of more importance and of more momentous meaning than these of my text:

"Deliver him from going down to the pit: I have found a RANSOM."—Job 33:24.

History tells us of a man who made a discovery, and was so overjoyed at it that he ran unclothed through the streets of Syracuse, Sicily, crying, "Eureka, Eureka, I have found it, I have found it!" Yet Archimedes, who found the law of hydrostatics, on stepping into the bath, had nothing to shout about compared with the joyful outburst of the one who said, "Deliver him from going down to the pit: I HAVE FOUND A RANSOM." They are the words of the Lord God Himself.

Before the foundation of the world, and long before the creation of man, and long before the SIN and FALL of MAN, God said, "I HAVE FOUND A RANSOM." God knew man would sin, and He knew what He would do about it. "The whole plan of the Ages... has been known to God from all eternity. There are no after-thoughts with God." Yes, it was God Himself who first said, "I have found a RANSOM."

That old time preacher, Matthew Henry, says:

"This is a Ransom of God's finding, a contrivance of Infinite Wisdom; we could never have found it ourselves, and the angels themselves could never have found it. It is... such an invention as is and will be the everlasting wonder of those Principalities and Powers that desire to look into it. Observe how God glories in the invention here, Eureka, Eureka—I have found, I have found, the Ransom; I, even I, am He that has done it." 2

And another who thought on the words, "I HAVE FOUND A RANSOM," says, "It is remarkable that it is GOD who finds the Ransom." 3



Oh, the grace that brought it down to man!"

The message of this sermon, "Deliver him from going down to the pit: I HAVE FOUND A RANSOM," is recorded in the great Gospel chapter of the book of Job. That message—Job 33:23-30—is the very heart and core and center of the Gospel. It is "one of the grandest things ever written with pen." 4

Elihu, the messenger of God, the evangelist, told these truths to Job. Joseph Parker, the noted London preacher, suggests that when Elihu told Job these words of God, "Deliver him from going down to the pit: I HAVE FOUND A RANSOM," he spoke "as one on whom the tongue of flame" rested. 5 The words fire my soul: they will fire yours when you know them.

I. Implications of the Text

The words of my text, "Deliver him from going down to the pit: I HAVE FOUND A RANSOM," have solemn and tremendous implications. Elihu spoke them to Job and his friends, but he is speaking them today to all men, and to you. The book of Job is "all men's book! It is our first, oldest statement of the never-ending problem—man's destiny; and God's ways with him here in this earth." 6 One of the implications of my text is that man is "going down to the pit;" that he is going down to "that death which is the wages of sin—to the pit of Hell." 7 If the message of God in

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"Oh, the love that drew salvation's plan!"



Dr. Arthur Petrie

Dr. Torrey Believed It!

One of the greatest Bible scholars, trained in Yale and German universities, tells why he believed the Bible to be the infallible Word of God

By Dr. R. A. Torrey (1856-1928)

(The great evangelist once preached a tremendous sermon on "Three Reasons Why I Believe the Bible to Be the Word of God." We printed last year the first reason he gave, "Because of the Testimony of Jesus Christ to That Fact." Now we give the next two reasons as given by Dr. Torrey.)

II. I Believe the Bible to Be the Word of God Because of Its Fulfilled Prophecies

My second reason for believing the Bible to be the Word of God is because of its fulfilled prophecies. The subject of fulfilled prophecy is a large one, and to go into it in any fullness would take many hours; but I think I can sufficiently outline it in a few minutes for you to see its unanswerable force.

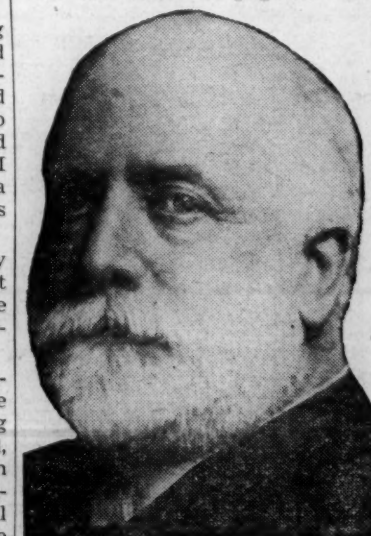
There are two kinds of prophecy in the Bible: first, the explicit verbal prophecies; and, second, the prophecies of the types and symbols.

Let us take up the explicit verbal prophecies. These are of three kinds; first, prophecies regarding the coming Messiah; second, prophecies regarding the Jewish people; third, prophecies regarding the Gentile nations. We will limit ourselves this evening to the prophecies concerning the coming

Messiah, and take only five of them by way of illustration.

First of all, Isaiah 53, the en-

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Dr. R. A. Torrey

GREAT IN GOD'S SIGHT

John the Baptist

By Dr. John R. Rice

(MECHANICALLY RECORDED FOR THE SWORD OF THE LORD, JULY 2, 1956, AT SWORD OF THE LORD CONFERENCE ON REVIVAL AND SOUL WINNING, AT LAKE LOUISE, TOCCOA, GEORGIA.)

In Luke, chapter 1, we read the story of how the angel came to speak to Zacharias. Zacharias was a priest and he came to do his work according to the order of Abia. Begin reading with verse 13:

"But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him [by the way, Jesus

is here referred to as the Lord their God] in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Here is a wonderful story about John the Baptist, what kind of man he would be, what kind of preacher he would be, and of the blessed, blessed results of his ministry.

Now Zacharias was an old man

and his wife Elisabeth was past the age of childbearing. Her case was as Sarah's, Abraham's wife. We are not told how old she was, but she was well stricken in years. She may not have been ninety years old, as was Sarah, but at any rate God worked a miracle, renewed the youth of this woman, and she who prayed these twenty or thirty years for a son finds now her prayer is to be answered. The angel said to Zacharias, "Thy prayer is heard."

We read in Luke 1: 6, "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." All the time their hearts were crying out for a boy, crying out for him to be a man of God! "O God, send us a prophet! Give us a boy who will preach, a

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Mr. Craig was an earnest young preacher winning drunken miners and lumbermen to Christ in Western Canada in the 1830's. He fell in love with Mrs. Mavor, a beautiful widow who sang the Gospel to the men he loved so much. But Mrs. Mavor was called back to Scotland to take care of her husband's mother's estate, and they have been separated. Now Ralph Connor tells the story. He with Graeme and others have been turned to Christ through the influence of these two, Craig and Mrs. Mavor. But love will have its way at last for these two devoted soulwinners.

CHAPTER XV.

COMING TO THEIR OWN

A man with a conscience is often provoking, sometimes impossible. Persuasion is lost upon him. He will not get angry, and he looks at one with such a faraway expression in his face that in striving to persuade him one feels earthly and even fiendish. At least this was my experience with Craig. He spent a week with me just before he sailed for the old land, for the purpose, as he said, of getting some of the coal dust and other grime out of him.

He made me angry the last night of his stay, and all the more that he remained quite sweetly unmoved. It was a strategic mistake of mine to tell him how Nelson came home to us, and how Graeme stood up before 'varsity chaps at my supper and made his confession and confused Rattray's easy-stepping profanity, and started his own five-year league. For all this stirred in Craig the hero, and he was ready for all sorts of heroic nonsense, as I called it. We talked of everything but the one thing, and about that we said not a word till, bending low to poke my fire and to hide my face, I plunged:

"You will see her, of course?"

He made no pretense of not understanding, but answered:

"Of course."

"There's really no sense in her staying over there," I suggested.

"And yet she is a wise woman," he said, as if carefully considering the question.

"Heaps of landlords never see their tenants, and they are none the worse."

"The landlords?"

"No—the tenants."

"Probably, having such landlords."

"And as for the old lady, there must be someone in the connection to whom it would be a Godsend to care for her."

"Now, Connor," he said quietly, "don't. We have gone over all there is to be said. Nothing new has come. Don't turn it all up again."

Then I played the heathen and raged, as Graeme would have said, till Craig smiled a little wearily and said:

"You exhaust yourself, old chap," and after a pause he added in his own way: "What would you have? The path lies straight from my feet. Should I quit it? I could not so disappoint you—and all of them."

And I knew he was thinking of Graeme and the lads in the mountains he had taught to be true men. It did not help my rage, but it checked my speech; so I smoked in silence till he was moved to say:

"And after all, you know, old chap, there are great compensations for all losses; but for the loss of a good conscience toward God, what can make up?"

But, all the same, I hoped for some better result from his visit to Britain. It seemed to me that something must turn up to change such an unbearable situation.

The year passed, however, and when I looked into Craig's face again I knew that nothing had been changed, and that he had come back to take up again his life alone, more resolutely hopeful than ever.

But the year had left its mark upon him, too. He was a broader and deeper man. He had been living and thinking with men of larger



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Is the Old Testament Inspired Like the New

By Editor John R. Rice

Is all of the Bible the infallible Word of God as it claims to be? Or are there only glimmers of truth mixed with a great deal of error in the Old Testament, with more truth in the New, and yet some error? Is the infidel's doctrine of a progressively good but never perfect revelation in the Bible—can that be true? NO! Jesus Himself said of the Old Testament that "... Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). The dear Lord Jesus said, "O fools, and slow of heart to believe all that the prophets have spoken . . . And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:25, 27).

Infidels like to leave in the Bible things that talk about God's love but take out every thing that talks about God's judgment on sin. They believe that anything that fits in with their unbelieving scholarship can be counted inspired, but those things that deny human ideas like evolution and the natural goodness of all mankind could not be inspired, so they teach a so-called progressive revelation. This doctrine of infidels is taught in *The Interpreter's Bible* commentary. Be sure to read the exposé of it in this issue by Evangelist Robert L. Sumner. Call it to the attention of preachers, ministerial students, and serious Christians who need warning and help.

ideas and richer culture, and he was far too quick in sympathy with life to remain untouched by his surroundings. He was more tolerant of opinions other than his own, but more unrelenting in his fidelity to conscience and more impatient of half-heartedness and self-indulgence. He was full of reverence for the great scholars and the great leaders of men he came to know.

"Great, noble fellows they are, and extraordinarily modest," he said—"that is, the really great are modest. There are plenty of the other sort, neither great nor modest. And the books to be read! I am quite hopeless about my reading. It gave me a queer sensation to shake hands with a man who had written a great book. To hear him make commonplace remarks, to witness a faltering in knowledge—one expects these men to know everything—and to experience respectful kindness at his hands!"

"What of the younger men?" I asked.

"Bright, keen, generous fellows. In things theoretical, omniscient; but in things practical, quite helpless. They toss about great ideas as the miners, lumps of coal. They can call them by their book names easily enough, but I often wondered whether they could put them into English. Some of them I coveted for the mountains. Men with clear heads and big hearts, and built after Sandy M'Naughton's model. It does seem a sinful waste of God's good human stuff to see these fellows potter away their lives among theories living and dead and end up by producing a book! They are either making or going to make a book. A good thing we haven't to read them. But here and there among them is some quiet chap who will make a book that men will tumble over each other to read."

Then we paused and looked at each other.

"Well?" I said.

He understood me.

"Yes!" he answered slowly, "doing great work. Every one worships her just as we do, and she is making them all do something worth while, as she used to make us."

He spoke cheerfully and readily, as if he were repeating a lesson well learned, but he could not humbug me. I felt the heartache in the cheerful tone.

"Tell me about her," I said, for I knew that if he would talk it would do him good. And talk he did, often forgetting me, till, as I listened, I found myself looking again into the fathomless eyes and hearing again the heart-searching voice. I saw her go in and out of the little red-tiled cottages and down the narrow back lanes of the village; I heard her voice in a sweet, low song by the bed of a dying child, or pouring forth floods of music in the great new hall of the factory town near by. But I could not see, though he tried to show me, the stately, gracious lady receiving the country folk in her home. He did not linger over that scene, but went back again to the gate cottage where she had taken him one day to see Billy Breen's mother.

"I found the old woman knew all about me," he said simply enough, "but there were many things about Billy she had never heard, and I was glad to put her right on some points, though Mrs. Mavor would not hear it."

He sat silent for a little, looking into the coals; then went on in a soft, quiet voice:

"It brought back the mountains and the old days to hear again Billy's tones in his mother's voice and to see her sitting there in the very dress she wore the night of the league, you remember—some soft stuff with black lace about it—and to hear her sing as she did for Billy—ah! ah!"

His voice unexpectedly broke, but in a moment he was master of himself and begged me to forgive his weakness. I am afraid I said words that should not be said—a thing I never do, except when suddenly and utterly upset.

"I am getting selfish and weak," he said. "I must get to work. I am glad to get to work. There is much to do, and it is worth while, if only to keep one from getting useless and lazy."

"Useless and lazy!" I said to myself, thinking of my life beside his and trying to get command of my voice, so as not to make quite a fool of myself. And for many a day those words goaded me to work and to the exercise of some mild self-denial. But more than all else, after Craig had gone back to the mountains, Graeme's letters from the railroad construction camp stirred one to do unpleasant duty long postponed and rendered uncomfortable my hours of most luxurious ease. Many of the old gang were with him, both of lumbermen and miners, and Craig was their minister. And the letters told of how he labored by day and by night along the line of construction, carrying his tent and kit with him, preaching straight sermons, watching by sick men, writing their letters, and winning their hearts, making strong their lives, and helping them to die well when their hour came. One day these letters proved too much for me, and I packed away my paints and brushes and made my vow unto the Lord that I would be "useless and lazy" no longer, but would do something with myself. In consequence, I found myself within three weeks walking the London hospitals, finishing my course, that I

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THE EDITOR'S Notes

by John R. Rice

Here I am back home again, at my familiar desk. It is hard to get accustomed to the nine hours' difference in time between Wheaton and Tokyo. I want to sleep in the daytime and I want to lie awake at night! I am frank to say I like Mrs. Rice's cooking fully as well as the seaweed, the soup of fermented soybeans, the cucumbers with finely grated dried fish, and the raw eggs on vegetables that I ate with chopsticks along with rice in Japan! My family, some of the Sword of the Lord workers, and folks from Calvary Baptist Church in Wheaton, all were wonderfully kind in greeting me home after the journeys. God bless them! Now ten days, busy with hard tasks at home, and then I will be gone again for five days of conference at York, Pennsylvania, and Penn Grove Bible Conference. But thank God for home and work!

You Made It Possible, God Bless You!

Since this unworthy editor has no salary, no steady and promised income, I could not have made the missionary trip to Japan and Korea which cost me about \$1,400, without your help. How grateful I am that God seemed to put it in the hearts of many of you to help and to make the trip possible. To everyone of you who helped I say "Thank you, and God bless you!" They were 3½ weeks of wearing and difficult days, but they were blessed of God. I saw Koreans, American servicemen, and Japanese people saved. I met literally hundreds of missionaries. I met many national pastors. I saw a movement started that I believe will result in many thousands of souls saved and kept out of Hell. But you who sent offerings specially designated for the expense of this trip made it possible, and I know God will reward you.

We Made Missionary Promises

In Japan I promised to raise \$800 for an evangelistic fund to pay the incidental expenses of tent soul-winning campaigns in Japan for one year. Already the tents and sound trucks are supplied by The Evangelical Alliance Mission. Pastors, stirred to soul-winning activity, will give their time free. But these pastors are very poor. They must have money to pay for advertising, gasoline, etc.

I also promised \$2,500 to pay for the printing of a half million copies of "What Must I Do to Be Saved?" in Japanese. I promised to get that in, God willing, in the next two months.

I also promised to raise \$1,000 (to be added to \$500 Dr. Fred Jarvis is giving) to subsidize for six months a monthly Japanese edition of THE SWORD OF THE LORD.

I know from firsthand information that this money will be wisely spent and I expect hundreds of people to be saved through these means in the next few months. Will you pray and ask God what He wants you to do about it? Receipts to be used for income tax deduction purposes will be sent for all offerings sent for our Free Literature Fund. Help us in missionary work in Japan. Address The Sword of the Lord, 214 West Wesley, Wheaton, Illinois.

"Jungle Doctor"—Don't Miss These Stories!

Some of you did not read the charming, pioneer Christian story of *Black Rock*. You missed one of the strongest Christian books published. Some read it but said not a word of praise to God, not a word of encouragement to us who plan and pray for your happiness and your spiritual blessing. With little response, with a crowded paper, with other things clamoring for publication, we decided to omit the last two chapters of the book. And so what then? You who said not a word of praise or encouragement over the book then write to tell us, "You'll do any"

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"The Interpreter's Bible"

A Blasphemous Commentary by Infidel Scholars, Published by Methodist Publishing House; Using RSV Translation, Representing National Council of Churches, Denying the Bible's Accuracy, Its Authority, Its Stated Authorship, Its Supernatural Nature and Its Miracles.



R. L. Sumner

Fifth in a Series of Seven Articles

By Evangelist Robert L. Sumner
Associate Editor

CHAPTER V

Teaches a False Progressive Revelation!

A favorite philosophy of the "scholars" writing *The Interpreter's Bible* is that the revelation of God progressed through the ages, improving from the very poor to the better, but never becoming perfect. (God did increase revelation but did not improve it.) The "scholarly" application they put on their theory is one whereby they mean that later writers "corrected" the mistakes of earlier ones. This is a most handy method for the liberals to explain away things they do not like to believe, especially the many judgments found in the Old Testament.

In the front of Volume I, in a section entitled "How to Use the Interpreter's Bible," editor Buttrick slurs verbal inspiration and sets the pattern for progressive revelation by saying:

"The Bible is not a series of phonograph records traced on helpless human wax by a compulsive needle, but genuinely an inspiration from which new light breaks age on age under the leading of that selfsame Spirit."¹

This was Herbert H. Farmer's idea when he wrote:

"That the revelation set forth in the Bible is a developing revelation is implicit in the idea of the New Testament as the fulfillment of the Old and is plainly evident from the content of Scripture itself. This means that we have not merely the right but the duty to discriminate within the scripture records between different levels in the apprehension of God's nature and purpose and to reject the lower levels once and for all in favor of the higher."²

The first sentence in that quotation is true; the second is as false as hermeneutically possible. God's revelation is progressive in the sense of further revelation, but not with reference to an improved or more perfect revelation of "God's nature and purpose." He is "the same yesterday, and to day, and for ever" (Heb. 13:8).

The first book of the Bible is perfect in revelation, just as is the last. The holiness of God portrayed in the Old Testament is the same as that portrayed in the New. The righteous judgment of God presented by the prophets is no different than that described by the apostles. His mercy, love, power, goodness and other characteristics are revealed the same in both Testaments. And never did He make a mistake or set forth falsehoods in the Old Testament, according to the liberals' teaching of "progressive revelation." No one has a "right" or "duty" to "discriminate" and "reject" Divine revelation as set forth in either the Old or New Testaments!

George B. Caird develops the theme by writing in his Introduction to I and II Samuel:

"It would be possible to defend some of the so-called primitive practices in the early religion of Israel. The typical sacrifice which we find in the early narratives of Samuel is a joyful and intimate communion feast which seems to come closer to true worship than the elaborate ritual of the second temple (I Sam. 1:5; 10:3). Yet it would be a mistake to think that these primitive elements were ever distinctive of the religion of Israel. It has been demonstrated that they are common features not only of the religions of the Semitic peoples, but also of every man-made religion."³

To bolster this he quotes God-

frey E. Phillips as writing:

"It has been suggested . . . that the Semites had a unique genius for religion . . . In fact, so far are the Semites in themselves from being a peculiar people, that what chiefly attracted W. Robertson Smith to his immense labours in studying their early religion was his belief that here we have a true and typical example of man's religion in general apart from a revelation in history."

"This was powerfully and independently confirmed by our own experience in conducting our inquiry in company with missionaries from several parts of the world. Again and again, as an account was given of some feature of ancient pre-Jewish religion, someone from China or Africa or India would illustrate it from present-day life in their own surroundings."⁴

Then Mr. Caird concludes:

"The mind of man does not vary greatly the world over, and whenever man makes his own religion it is likely to contain the same ingredients. But the distinctive thing about the religion of Israel is not that it had many things in common with the man-made religions of the world, but that it so quickly outgrew them under the influence of divine revelation; and this process had already begun in the earliest period . . . It may be of some significance that man can trace his descent to a common ancestor with the apes, but it is much more significant that the descent has taken place, so that man has evolved into a higher form of being. Similarly, it may be of interest to know that the Hebrews once shared the primitive paganism of the rest of mankind before the divine call came to them, but it is of infinitely greater importance to know that they answered the call and slowly sloughed off their primeval ignorance. In the early narratives of the book of Samuel we are allowed to see Israel take some of the first steps of this pilgrimage."⁵

It is interesting to note that Mr. Caird, while passing off a major portion of the Word of God as "primeval ignorance," confesses that he has "a common ancestry with the apes"! Perhaps it would be best if we classified his "scholarship" simply as "monkey business!"

Others join Professor Caird in telling us that our early prophets stooped to plagiarism in stealing their ideas from the Canaanites and other nearby heathen nations. Says William A. Irwin,

"The Canaanite religion was old and rich in ritual and liturgy. In spite of features which Israel's better thought repudiated, it had much to teach the newcomers. And so it is that certain of the psalms, for example, which we use to this day, are really Canaanite religious poems taken over and adapted by Israel. It has been claimed likewise that the amazing group of love lyrics which make up the Song of Songs trace back through some undetermined process of adaptation to songs of the Canaanite cultus."⁶

Again he writes, "The characteristic conservatism and traditionalism of the priesthood evidently preserved in memory—perhaps also in small measure in written documents—generation after generation the ancient modes of worshipping its God, until at length the tragedy of national col-

lapse aroused exiled priests to organize this diverse material in final form."⁷

Still later he says:

"Nonetheless, in the case law now found in Exod. 21-23 we are by common consent to recognize fragments of the Canaanite code, doubtless revised and adapted to Hebrew needs, but still patently Canaanite."⁸

Note that this "scholar" who is obviously "happy in his utter ignorance" believes that Moses (or whoever wrote Exodus) got the law, not from God on the top of Mount Sinai in the midst of thunderings and lightnings, but by plagiarizing from the Canaanites! He even asserts that this is recognized and admitted "by common consent!"

Walter Russell Bowie said the same in his comments on Genesis:

"Some of the creation stories of the Babylonians or of other ancient peoples (influencing . . . the stories in Genesis) are primitive to the point of seeming now fantastic . . ."⁹

Charles T. Fritsch approaches the same matter in Proverbs by asking:

"Again the questions arise: Who is the borrower? Which was the original source? There seems to be more evidence this time that Israel was the debtor . . ."¹⁰ In other words, these liberals are agreed that Israel stole the gems of wisdom in Proverbs from the Babylonians and the Egyptians, rather than vice versa.

Henry J. Cadbury tells us that "The Christian writers shared the materials and methods of contemporary writers, and were somewhat influenced by extant forms."¹¹ And Arthur Jeffery, a Columbia University professor, informs us, "The story of the growth of Hebrew literature is in no fundamental way different from that of the growth of literature among other peoples."¹² Thus he completely rules out any intelligent form of Holy Spirit inspiration and revelation.

But, these "scholars" tell us, not only did biblical writers plagiarize from the literature of other nations—they plagiarized from each other as well. Perhaps the chief claim along this line is with reference to the Gospels. Alfred M. Perry, a Bangor Theological Seminary professor, defined this theory in what he called "The Accepted Solution" as follows:

"The solution generally accepted by scholars today is, in outline, the following:

"1. Mark was the first of our four Gospels. Some little time after its composition and publication, copies fell into the hands of Matthew and Luke, and they used Mark's narrative for the framework of their accounts. This fact explains the striking resemblance among the three Synoptics."

"2. In addition to Mark the authors of Matthew and Luke had also another Greek document upon which they drew extensively for the words of Jesus. This document is frequently referred to by the symbol Q, which stands for the German word *Quelle*—'source.' Thus we have what is known as the 'two-document theory.'"

"3. In addition to these sources, which can be pretty well identified by the agreements of Matthew and Luke, there remains a good deal of material in each of these Gospels which has no parallel, yet must have come from some good source. Indeed it is quite possible that some even of the parallel materials may have come from different 'overlapping' sources. But there is not sufficient evidence in the Gospels to describe these sources as adequately as the other two."¹³

Sherman E. Johnson follows the same line in his Introduction to Matthew¹⁴ and the same is true of each of the others dealing with the Gospels in this commentary.

However, as Dr. Rice states in his Introduction to *The King of the Jews*, "There is no such manuscript (as 'Q') now, and there is no real evidence that anybody ever saw such a manuscript or that it ever existed. It is a creature of the imagination of unbelieving scholarship. We agree with Dr. Henry C. Thiessen: 'We feel that Matthew and Luke are not mere human adaptations of the materials in Mark, together with some more or less reliable supplementary materials derived from other sources; but that they are

equally inspired with Mark, divinely originated to give specific pictures of the wonderful life and work of our Lord' (*Introduction to the New Testament*, p. 117)."¹⁵

The same ridiculous theorizing as *The Interpreter's Bible* uses in discussing the Gospels is followed with reference to Acts. G. H. C. Macgregor writes:

"The stages in the growth of the book as we now have it may therefore be outlined thus:

"(a) Someone, presumably a companion of Paul, composed a travel diary covering the periods during which he was in the apostle's company."

"(b) Someone filled out this diary by adding the intervening narrative of Paul's labors by which the separate 'we-sections' are now linked up. But was this done by the diarist himself, or by someone else?"

"(c) Someone connected up this Paul-narrative with the earlier Peter-narrative in the first half of the book. Once again, was this final compiler the diarist, or the author—if he was a separate individual—of the intervening narrative, or even a third editor distinct from both?"¹⁶

George B. Caird says of I and II Samuel:

"The great majority of critics are agreed that the material is derived from two main sources, an early one and a late one, and that these two strands were woven together with harmonistic glosses where necessary, edited by an editor of the Deuteronomistic school, and finally brought into their present shape by later additions and redactions."¹⁷

The same is claimed for I and II Kings by Norman H. Snaith when he says:

"The generally accepted opinion is that the author of the books of Kings finished his work about 600 B. C., soon after the death of King Josiah, and there was a further and thorough Deuteronomistic revision about 550 B. C., which was part of a general revision of all the national traditions from Genesis to Kings. It was the time when the two earlier strata of the Pentateuch, known as J and E, were combined with the Deuteronomistic material. Thus the editor who created JED as a combined work was also the Deuteronomistic editor of the other historical books, Joshua, Judges, and Samuel. His framework for the book of Judges is generally agreed to be modeled on that of his predecessor, the original author of Kings. The Deuteronomistic principles, as this second editor of Kings envisaged them, are set out in full in Judg. 2:11-23. The concluding chapters of the books of Kings belong to the same outlook."¹⁸

Thus we see that the "scholars" of *The Interpreter's Bible* teach a progressive revelation in both books and teaching. They theorize that the books of the Bible sort of "evolved" to their present form over the years with additions, subtractions, corrections and revisions. In like manner, they teach an "evolution" of the "nature and purpose" of God.

Neither do they believe that this "evolving" is completed! Herbert H. Farmer, in his article, "The Bible: Its Significance and Authority," tells us that if any "new manuscript belonging to the Old Testament period" is discovered among ancient ruins, "it is clear that . . . the church would have to consider the claim of the writing in question to be included in the canon."¹⁹

After having settled that problem so swiftly he says, "The question of the limits of the canon is not so easily disposed of in relation to the New Testament. The church as the new covenant community is still going on . . . Why, then, should not later writings than those at present comprising the New Testament, some of them on a very high level of inspiration, which have been produced as part of the ongoing life of the church throughout the ages, enter as indispensably into the present living relationship of Christ to his people?"²⁰

Mr. Farmer's conclusion seems to be that if other manuscripts are worthy, they should be included in the canon as part of our Bible, although he would be in favor of limiting it to new discoveries of apostolic writings since "no writing subsequently produced by others could possibly have the

same significance and status."²¹ Yet Mr. Farmer, with Nels F. S. Ferre and other modern liberals who are in favor of adding other writings to the biblical canon, needs to study afresh the stern scriptural warning of Revelation 22:18, 19:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

- 1 Volume 1, page xvii
- 2 Volume 1, page 27
- 3 Volume 2, page 868
- 4 THE OLD TESTAMENT IN THE WORLD CHURCH, page 33
- 5 Volume 2, pages 868, 869
- 6 Volume 1, page 177
- 7 Volume 1, page 178
- 8 Volume 1, page 178
- 9 Volume 1, page 463
- 10 Volume 4, page 769
- 11 Volume 7, page 33
- 12 Volume 1, page 33
- 13 Volume 7, page 62
- 14 Volume 7, pages 235, 236
- 15 THE KING OF THE JEWS, page 17
- 16 Volume 9, page 16
- 17 Volume 2, page 856
- 18 Volume 3, page 10
- 19 Volume 1, page 21
- 20 Volume 1, pages 21, 22
- 21 Volume 1, page 23

(To be continued next issue)

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Last Appeal for Sword Sunday

By Evangelist Robert L. Sumner, Associate Editor

Great Opportunity for Ministers and Christian Leaders to Help Their Church, Help Their People, Help Themselves, and Help Us! Free Gifts Available, if Desired

This is the last mention we plan to make about the "Sword Sunday" on September 23rd when we are asking churches everywhere to co-operate with us in a special day of obtaining subscriptions. This is not mere commercialism, not alone a scheme to help enlarge our circulation; it is a plan to help individuals in their spiritual life and to help churches get an evangelistic vision and emphasis in their ministry. Let me show you what I mean by giving you four strong reasons for having a "Sword Sunday" in your church on that date.

1. Help Yourself

The first reason for a "Sword Sunday" observance in your church on September 23 is that it will help you. We have done everything we know to do to make such an occasion profitable from your standpoint of view. We are offering you a choice of three wonderful premiums for getting the subscriptions; or you may take the subscriptions at the low, bargain rate of only \$1.50 each.

For only 30 subscriptions at the regular rate of \$2.50 each (plus 50c for every Canadian or foreign subscription) we will give you the complete \$59 set, *Spurgeon's Sermons . . . Memorial Library*, containing 20 big volumes with some of the choicest sermons preached by the man universally referred to as the "Prince of Preachers," Charles Haddon Spurgeon. This is a wonderful opportunity for a pastor to earn this valuable set in a single day. It is a fitting opportunity for obtaining the set for the church library or Sunday School library. You may have it free, postpaid, with 30 subscriptions at the regular rate. The subscriptions may be new or renewal, but each foreign or Canadian subscription must have the extra 50c and every 3-years-for-\$5 subscription will count as only one subscription toward the set.

Or we will give you \$50 worth of your choice of books from our brand new 1956-57 Sword catalog, plus an additional mimeographed list of about 24 titles. You may make your selection from any of these. Like the Spurgeon's set, you must send in 30 subscriptions at the regular rate of \$2.50 each, plus 50c extra for each Canadian or foreign subscription, in order to get the \$50 worth of books. The Sword of the Lord Publishers has made it a settled policy to publish only the finest in Christian literature, so this means that you can get \$50 worth of the very best books in print for only 30 subscriptions to THE SWORD OF THE LORD on "Sword Sunday." If you should not get 30 subscriptions on "Sword Sunday" and you desire either the Spurgeon's set or \$50 worth of your own selection, we would give you additional time to make up whatever you lack of the 30.

Or perhaps you would like to get some new songbooks for your church or for your choir or for special evangelistic services. We will give our own songbook, *Sword of the Lord Revival Songs*, a lovely collection of "Songs of the Old-Time Faith," as a free premium to those who desire it. You may have 100 copies for 25 subscriptions or 50 copies for 15 subscriptions. This songbook has 181 choice songs including 75 Gospel songs, 35 hymns, 10 songs for the chorus choir, 20 invitation songs, 10 solos and duets, and 31 choruses for youth, including six by Drs. John and Bill Rice. The book is printed on fine quality paper with durable maroon leatherette binding.

If you do not want the free gifts, but prefer to make THE SWORD available to as many of your people as possible, you may take subscriptions at the low, cut-rate, bargain price of \$1.50 each (plus 50c for each Canadian or foreign subscription). Please let us know what plan you desire to

follow in your "Sword Sunday" observance so we will know what subscription envelopes to send you.

2. Help Your People!

Having a "Sword Sunday" will not only help you earn some free premium for obtaining the subscriptions, but it will help your people and build strong Christian witnesses for Christ out of them. When you introduce THE SWORD OF THE LORD to your people you are presenting a paper to them from which they can gain immeasurable spiritual profit and blessing. One of the greatest favors you can do another individual is to frankly and plainly tell them about the advantages of this soul-winning, character-building, doctrinal-establishing, evangelistic paper.

3. Help Your Church!

Of course, if the paper helps your people, it will help your church as a whole. I say it as a matter of personal observation and as a matter of record: any church when key members in that congregation receive it weekly. It made a tremendous spiritual impact upon the church I pastored in Texas when we subscribed for our entire resident membership. The more people in your church, my pastor brother, that you can get to take THE SWORD OF THE LORD, the higher you will lift the spiritual level of your church and the more forcible will be your church's impact upon its community for Christ. How wise it would be if your church subscribed for every deacon, for every Sunday School teacher, for every church official, for new converts, for their missionaries, and for others in key positions. In the majority of cases perhaps the deacons, Sunday School teachers and others should pay for their own subscriptions. But if this is impossible, it would be money well invested for the church to finance their subscriptions for them.

4. Help THE SWORD!

In addition to helping yourself, your people, and your church, by observing "Sword Sunday" on September 23 you will be helping THE SWORD OF THE LORD tremendously. It will be a big boost to us in getting new subscribers, in making new friends, in introducing

Christian Printer Needed

Here at THE SWORD OF THE LORD PUBLISHERS we need a good printer to help put out pamphlets, books and promotional material. Should have experience with offset and litopress equipment. Must be born-again Christian, interested in full-time work for the Lord. Write, giving age, experience, and references: THE SWORD OF THE LORD PUBLISHERS, Wheaton, Illinois

this great evangelistic revival paper to folks who would otherwise never know about its blessings and benefits. Here is a chance for pastors who have been blessed by THE SWORD OF THE LORD themselves to prove that they are really our friends. It is a chance to tangibly show your appreciation for the help that THE SWORD OF THE LORD has been in your own personal life and ministry! Don't let us down; help us make new friends on "Sword Sunday."

Here Is What We Want You To Do!

1. Have someone talk for just a short while, probably three to five minutes, about the benefit of THE SWORD OF THE LORD, showing a copy, and telling of the special subscription price offered to churches observing "Sword Sunday." We will furnish free helpful information about THE SWORD to all who are co-operating on this day.

2. Pass out sample copies free to the people present so that every family represented will have one copy. We will furnish, without charge, all the samples you can use in this service.

3. Appoint some responsible person to be in charge of receiving the subscriptions. Announce in the service who that individual is, suggesting that the subscriptions be turned in during the service or at the close, if possible. Subscription envelopes, which we will furnish free, should be given out at the close of the speaker's talk to all who want them.

THE SWORD OF THE LORD will work in your church just as it has in thousands of others. This is a tried, tested, proven plan that we offer. Below is a coupon for your convenience which I trust you will please fill out and rush to us as soon as you have cleared it with your official church board. When we hear from you, we will send the samples and subscription envelopes you request, along with some interesting information about THE SWORD to help you in your "Sword Sunday" talk. If it is not possible for you to have "Sword Sunday" on this day, but will on a Sunday near the 23rd, simply indicate what day you will have it.

"Sword Sunday" Agreement

Editor John R. Rice
Sword of the Lord
214 West Wesley
Wheaton, Illinois

Dear Brother Rice:

Yes, we will observe "SWORD OF THE LORD SUNDAY" in _____ Church at _____ on Sunday, September 23. We now agree to the following plan:

1. We will have a short talk of from three to five minutes about THE SWORD OF THE LORD in one of the two principal services of the day, either by the pastor or some other leader agreed upon who will show the paper and tell why people should subscribe.

2. We will give out free to every family present who wishes it a sample copy of THE SWORD OF THE LORD.

3. We will appoint a reliable person to receive the subscriptions in the service or following the service and to send them in to THE SWORD OF THE LORD.

Please send us the following:

_____ Sample copies of THE SWORD.

_____ Subscription envelopes on which people may write their names and addresses and conveniently enclose the money.

We agree to observe "Sword Sunday" because we think it is right and will honor Jesus Christ, and we will faithfully try to make the observance a success and a blessing. We intend to work for the following:

☐ Spurgeon's Sermons ☐ Sword Song Books
☐ \$50 worth of free books ☐ Reduced \$1.50 rate

Signed _____

Position _____

Address _____

Questions Answered by The Editor

Has man ever seen God?

I think the Scripture would indicate clearly no man has looked in God's face since the fall. Moses saw some of the surroundings of God's "back parts." As to what happened before the fall the Bible does not say and we do not know. I think God and man had very free face-to-face communication before the fall, but it would not be wise to make an issue where the Bible does not say.

Is one lost if born out of wedlock?

No. Being born out of wedlock has nothing to do with being saved or lost. John 3:18 plainly says, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Thus, it is made clear that everyone who trusts in Christ for salvation is saved, and everyone who does not trust in Christ for salvation is lost.

Ezekiel 18:20 says, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." So we see that the sins of parents would not condemn a child, if the child did not follow after the sins of the parents.

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

EVANGELIST CLIFF ROBINSON, 2105 Wren, Chattanooga, Tennessee, writes about a splendid revival campaign he conducted with the Fatherland Baptist Church of Nashville, Tennessee, in July. There were 36 conversions and 2 young men who surrendered to preach during the meeting. The pastor of this good church is the Rev. W. W. Miles.

Sword of the Lord **EVANGELIST ERNIE HABECKER** has just completed one month of revival meetings on the islands of Cayman Brac and Little Cayman in the British West Indies. He was with the Baptist churches of the island whose pastor is the Rev. Doyle Hollingsworth. Cayman Brac is twelve miles long and one and one-half miles wide, and most of the residents are seamen. The resident population is between 1,200 and 1,300 people. During the last three weeks of the meeting, a team of young men from Tennessee Temple College joined Evangelist Habecker, to take charge of the music and children's work. This team was composed of Grant Nelson, Richard Wagon, and John Gunter.

Evangelist Habecker writes, "There was a total of 316 decisions on Cayman Brac and an additional 2 on Grand Cayman where I was delayed for one night. I am not certain how Rev. Doyle Hollingsworth will report the results. Some of the folks were mixed up

about when and how long you are saved. However, I recorded 171 first-time decisions on Cayman Brac and Little Cayman together.

"Two outstanding conversions were the hotel keeper and the one and only theater and dance hall owner. I trust I can help him with his plans to convert his theater into a place for Christian films. He is willing, and I hope the Lord will open doors so that he can get the films at a rate which he can afford."

Evangelist Habecker felt the need for a good gospel booklet, and a friend of his sent him 1,000 copies of "What Must I Do to Be Saved?" which were passed out to all who would promise to read them.

EVANGELIST HUGH F. PYLE, 1721 South Gordon Street, S.W., Atlanta 10, Georgia, spent seven days recently with the New Hope Baptist Church near Sumrall, Mississippi. During that time there were some 19 professions of faith, 16 public rededications of life, 1 addition by letter and others who came forward for assurance. Rev. Kenneth Sumrall is the pastor.

Rev. Robert R. Chambers, pastor of the First Baptist Church of Cushing, Oklahoma, reports a glorious time of revival with **EVANGELIST FREDDIE GAGE**, 7709 Bearden Lane, Dallas, Texas. (Continued bottom next column)

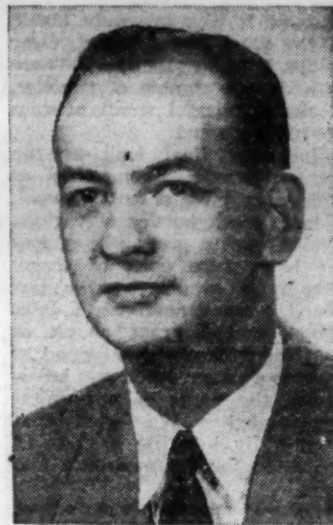
Introducing . . .

EVANGELIST JAKE BOGGS!

THE SWORD OF THE LORD is happy to introduce to our readers Evangelist Jake Boggs, P. O. Box 41, Charleston 21, West Virginia. He is 32 years old, was educated in Canada and the United States and has been an evangelist for the past 5 years. During that time he has also conducted a daily radio broadcast on one of Charleston's 5,000-watt stations.

He recently led the churches of Richwood, West Virginia, in a city-wide revival effort during which there were around 40 professions of faith, a number of rededications.

He has fine letters of recommendation from Rev. J. C. Musser, pastor of the First Baptist Church of Dunbar, West Virginia; Dr. Shirley Donnelly, pastor of the Crab Orchard Baptist Church of Crab Orchard, West Virginia; and Rev. Stanley Beaumont, pastor of the First Baptist Church of Weston, West Virginia.



Evangelist Jake Boggs

Noteworthy NEWS Notes

More About Espada do Senhor

Missionary Manuel S. Matthews, editor of *Espada do Senhor*, the Portuguese edition of THE SWORD OF THE LORD, writes us that the third edition has recently been sent out. A Monday night prayer meeting to ask Divine blessing upon the paper now meets weekly in Lisbon. He also reports that a new paper of four pages, 10"x6 3/4", to be called *Sword Thrust*, is their latest project. It will be an English edition appearing every three months and its purpose will be to report the work of *Espada do Senhor*. It will be sent free upon request to anyone interested.

Below is a picture of the editors and administrators of the *Espada do Senhor*.



They are Jaime Vieira (editor), Manuel Marques (administrator), and Manuel Matthews (editor).

The mailing address is: Rev. Manuel S. Matthews, Av. D. Afonso Henriques, 63, 2.º-D, Barreiro, Portugal.

GARBC Meets in Seattle

Forty-four new churches were received into the fellowship of the General Association of Regular Baptist Churches, held recently in Seattle, Washington, bringing the present total of fellowshiping churches to 759. Out of town regis-

and his Gospel singer, Jimmy Snellen. The team spent eight days in Cushing and saw 70 additions to the church, 46 of which were by baptism, 23 by letter and 1 by statement. There were 36 families who promised to begin family altars, 150 promised to visit on one day each week, 2 surrendered for special service and 107 rededicated their lives to God. The crowds were the largest in the history of the church and there were 782 in Sunday School on the closing day.

the Roman Catholic persecution in South America, and a resolution encouraging the United States to produce powerful nuclear weapons for the defense of our country.

Next year's conference, to be the Silver Anniversary of the Association, is scheduled to meet in Grand Rapids, Michigan, May 13-17, 1957.

Woman Takes Bible and It Convinces Her

A woman took a Bible from a Tampa, Florida, book store without going through the formality of paying for it. But she must (Continued on page 12)

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Do You Make These Mistakes in English?

MANY PERSONS say "between you and I" instead of "between you and me" — or use "whom" for "whom" — or don't know whether to spell certain words with one or two "c's" or "u's" or "v's" or with "de" or "di." Mistakes in English indicate lack of education, refinement. A real command of English will help you reach any goal.



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Jungle Doctor

(Continued from page 1)

never seen anything like this before!"

We stuck candles on to the long thorns, and tied on intriguing parcels, wrapped in gay paper—for Christmas—Christmas in Central Africa!

From the hills behind the village came the rumble of thunder.

"It'll rain tonight, Bwana," said the cook, as he adjusted a huge paper ball. "We must put everything out of range of the leaks."

"Are you sure it will rain, Timo-

teyo? We haven't had a drop for eight months."

"It always rains on Christmas Eve. It's the custom here in Ugogo. Come and look, Bwana."

Outside it was intensely black, and the wind had dropped. Over the hills lightning flickered. There was a distant rumble of thunder, and the wonderful smell of rain on parched ground.

I had one final look at the storeroom where, among kegs of epsom salts, piles of cotton wool, and huge stock bottles of various medicines was a great pile of gay print bags. Into each of these, earlier in the evening, we had put a pencil, a small notebook, a cake of soap, and a great chunk of brown sugar carefully wrapped in greaseproof paper. Each was labeled with the name of a hospital patient or helper. We sorted them out carefully into big baskets in preparation for the morrow's festivities.

Timoteyo watched me adjust two bulging stockings in the children's room. He smiled, "All is finished now. Good night, Bwana. Sleep in peace."

"Good night. Sleep under the shadow of the Pleiades," said I, using a Gogo farewell.

Tim grinned. "More likely under a leak in the roof, Bwana!"

Half an hour later I struggled under the mosquito net, tired out. It had been a hectic day. My last waking memory was listening to the familiar strains of "Good King Wenceslas" being sung vigorously by some enthusiastic Africans as they walked along the narrow paths through the village.

In the distance came the thump-thump-thump of drums at a native dance. In the thorn bush by the river another hyena laughed. My scalp crept. The carolers started on "The First Noel," but I heard nothing after the second verse. . . . I fell asleep and dreamed of home.

Suddenly I awoke. The whole house shook as it was struck by a terrific gust of wind. I jumped out of bed, and rushed outside, to pull down the blinds and close the shutters. I was still struggling



Dr. Paul White

THE JUNGLE DOCTOR!

In this issue of THE SWORD OF THE LORD we begin a remarkable series of missionary stories about medical missions and soul winning in Africa. We believe these are among the most intriguing and finest missionary literature published in this generation. Here is Dr. Paul White, the author.

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Be sure to read every chapter of *Jungle Doctor*, and learn how missions really work in soul winning among native heathen Africans.

the shutters tight. I dashed through the door, a very bedraggled figure, water streaming from my pajamas. I fumbled with a hurricane lantern, but four matches lay dead in the uneven concrete floor before I succeeded in lighting it. The rain poured down like a waterfall. I completed my preparations for the inevitable flood in the house.

Quickly I grabbed a collection of dishes, pots, tins and basins, and put them in strategic places. One I put in the middle of the only armchair, the second on my desk, the third on the upper octave of our dilapidated piano, and then, dashing for the children's room, moved their cots to areas of comparative dryness, and carefully covered their stockings with my wife's umbrella. Then I thought of the great pile of bulging Christmas bags, with their high sugar content, and shuddered to think of what a gallon or two of that tropical deluge would do to them. I hurried to cover them all with some rubber sheeting from the hospital store, and then went to look more leisurely at the condition of things in the house. With the aid of my torch I peered out of the window, and could see nothing but great gusts of wind-driven rain. The whole of the hillside seemed a river of brown rushing water. Above the noise of the rain beating on the tin roof, I could hear the roar of the rivers coming down from the hills. The darkness was split every second or two by vivid forked lightning, followed almost at once by a bombardment of thunder.

I visited my various dishes, emptying some, adjusting others, and then—as suddenly as it had begun—the rain ceased. The clouds blew over, and the moon shone out over the saturated countryside. The rivers on each side of us were running a "banker." I wondered what had happened at the hospital, but was not left long in doubt, for the dresser on night duty came to report.

"Nothing much happened, Bwana. We juggled the beds round a bit. Only one patient got really wet. He was the young man whose arm the crocodile bit. He jumped out of bed, slipped in the wet

Dr. Torrey Believed It!

(Continued from page 1)

tire chapter. A very determined effort is being made in our day to discredit the Messianic application of Isaiah 53. This is done by both the rationalists and by the unbelieving Jews. It is very natural that both of these classes should deny the Messianic application of this chapter, for if Isaiah 53 is Messianic, then beyond a peradventure there is a predictive element in prophecy, and one of the fundamental principles of the rationalists is, that "there is no predictive element in prophecy." Also, if Isaiah 53 is Messianic, then beyond a peradventure Jesus of Nazareth was the Messiah, and of course unbelieving Jews are not willing to admit that, so we are told that Isaiah 53 is not Messianic. But two things prove to a certainty that Isaiah 53 is Messianic: first, because the Jews themselves taught it was Messianic until Jesus of Nazareth came and fulfilled it; and then, as they did not wish to admit that He was the Messiah, they began to deny the Messianic application of this prophecy. The second thing that proves it is Messianic is, that, if it does not refer to the Messiah, the question at once arises, to whom does it refer? The best answer that those who deny that it refers to the Messiah can give, and the answer they constantly do give, is that the sufferer of Isaiah is suffering Israel. But anyone who will read the chapter through even once carefully, especially if he reads the Revised Version, will see that this explanation is impossible: for this reason, that we are distinctly told that the sufferer in Isaiah 53 was suffering for the sins of others than himself. This we are told again and again; for example, we are told

"he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

We are told furthermore that the others than Himself for whose sins He was suffering, were Israel. Now put these two facts together—the sufferer suffering for the sins of others than Himself, and the others than Himself

concrete, and knocked over the water bucket. How we all laughed!

"Did he hurt his arm?"

"No, Bwana."

"But what of the walls?"

He made a wry face. "There are three days' work for the masons in the men's ward alone. Mud bricks will always suffer in this season."

"How about all the decorations, Kefa?"

"There are wet streamers hanging down clammily, Bwana. They look a bit sick, but we'll put up lots of banana leaves in the morning, trust us!"

"Oh well, the roof's still on, and our wells are full. We have nothing to grumble at. And shall we not have fine crops this year?"

"Truly, Bwana, but think of the mosquitoes. Shall we not have a fine crop of them, and then much work with all the malaria this wet season?"

"Ah well, quinine's the answer to malaria. With our microscopes and syringes, pills and medicines we can fight the mosquitoes. Good night, Kefa."

"Good night, Bwana."



The carolers were at it again. I could see them walking past the hospital, lighting up their way with a battered hurricane lantern.

Over the rain-soaked peanut gardens came their voices: "Christians, Awake!"

"Not on your life," I smiled, as I shed my mosquito boots, and crawled into bed.

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for whose sins He was suffering, Israel, then certainly the sufferer cannot have been Israel.

Some years ago a Jew wrote to one of the most learned and best known rabbis in America asking him if Isaiah 53 referred to Jesus of Nazareth. To this the brilliant Rabbi replied, "It seems to, but don't." The answer was astray in only one or two words, "It seems to and does."

The other passages to which I call your attention are, Micah 5:2; Daniel 9:25-27; Jeremiah 23:5, 6; Psalm 16:8-11. In these five passages we have predictions of a coming King of Israel. We are told the exact place of His birth, and the exact time of His manifestations to His people; we are told of the precise family of which He was to be born, and the condition of that family of the time of His birth, a condition entirely different from that existing at the time the prophecy was written, and contrary to all the probabilities in the case; we are told of the manner of His reception by His people, a reception entirely different from that which would naturally be expected; we are told of His death, the exact manner of His death by crucifixion, and other details regarding His death; we are told of His burial and the details in connection with His burial, and of His resurrection and His victory subsequent to His resurrection. Every one of these predictions was fulfilled centuries later with the most minute precision in Jesus of Nazareth. Now I submit that any book that has the power of looking centuries into the future, and predicting with minuteness and precision and accuracy of time, person, place, and circumstance, events to occur centuries later, must have for its author the only person in the universe who knows the end from the beginning—that is God. Of course, it is quite possible for a far-seeing man, by studying causes now operant, to predict in a gener-

(Continued on page 7)

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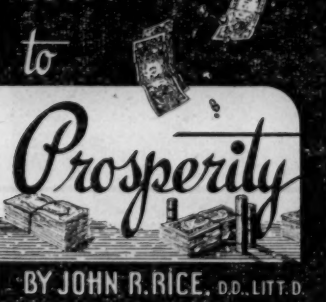
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in the dark to fix the ties when the rain came pelting down. I was soaked in a second, but somehow tied the blind down, and clamped

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 That I may see the multitudes
 And weep as Thou didst weep.

Help me to see the tragic plight
 Of souls far off in sin;
 Help me to love, to pray, and go
 To bring the wand'ring in.

From off the altar of Thy heart
 Take Thou some flaming coals,
 Then touch my life and give me,
 Lord,

A heart that's hot for souls.

O Fire of Love, O Flame Divine,
 Make Thy abode in me;
 Burn in my heart, burn evermore,
 Till I burn out for Thee.

Dr. Torrey Believed It!

(Continued from page 6)

al way the condition of affairs a few years in the future. Glad-

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stone did that in England; James G. Blaine did it in America. But that is not at all our present problem. It is not a few years, but many centuries, for you can bring these prophecies down to the latest date the most daring destructive critic ever thought of assigning to them; and still they were centuries before the birth of Jesus of Nazareth; and they are not predictions of a general kind, but predictions characterized by minuteness, precision and accuracy of time, person, place and circumstance; and they are not of things the causes for which were operant and observable, but of things for which there were no causes then operant and observable, and these predictions were fulfilled to the very letter. I submit again, that any book that has this power of looking centuries into the future, and predicting with minuteness, precision and accuracy of time, person, place, and circumstance, events to occur centuries later, must have for its author the only being in the universe that knows the end from the beginning, that is, God.

There is a noteworthy and significant fact regarding the prophecies of the Bible, and that is, that oftentimes there are two seemingly contradictory lines of prophecy, and it seems as though if the one line of prophecy were fulfilled, the other could not by any possibility be fulfilled, and yet these two

seemingly contradictory lines of prophecy will converge and be fulfilled in one person. For example, in the Old Testament we have two apparently contradictory lines of prophecy regarding the Messiah: one line predicts a suffering Messiah, "despised and rejected of men," "a man of sorrows, and acquainted with grief." One who should lay down His life as an atoning sacrifice for sin on the cross. One whose earthly mission should end in death and ignominy. The other line of prophecy predicts with equal clearness and definiteness a Messiah who should be an all-conquering Messiah, a King who should rule the nations with a rod of iron. How could these two lines of prophecy both be true? This was the problem that confronted the ancient Jew; and the best answer he could give was, that there were to be two Messiahs, one a suffering Messiah of the tribe of Joseph, and the other an all-conquering Messiah of the tribe of Judah; but in the actual fulfillment in Jesus of Nazareth, we find both lines of prophecy converging and fulfilled in the one person: the first line of prophecy, that of a suffering Messiah who should die an atoning sacrifice for sin, being already fulfilled in His first coming which culminated in His crucifixion on the cross of Calvary; the second line of prophecy to be fulfilled in His second coming as an all-conquering King to rule in Jerusalem over all the nations of the earth.

But if the explicit verbal prophecies are conclusive, the prophecies of types and symbols are even more conclusive. If you ask the ordinary, superficial student of the Bible how much of the Old Testament is prophetic, he will answer something like this, "Isaiah is prophetic, and Jeremiah is prophetic, and Ezekiel and Daniel, and the minor prophets, are prophetic;" he may add that "there are also prophetic passages here and there in the Psalms and in the Pentateuch." But if you ask a thoroughgoing student of the Bible how much of the Old Testament is prophetic, he will reply that the entire Old Testament is prophetic, that its historical incidents are prophetic, that its personages are prophetic, that its institutions, ceremonies, offerings, sacrifices, and feasts, are all prophetic. If you doubt his statement, and you have a perfect right to doubt it until you investigate it, but you have no right to remain a doubter unless you take the trouble to investigate it, if you will take time, he will sit down and take you through the whole Old Testament, from the first chapter of Genesis to the last chapter of Malachi, and will show you everywhere unmistakable foreshadowings of things to come. He will show you in Abraham, Isaac, Joseph, David and Solomon, and also in every sacrifice and offering, in the Tabernacle and every part of the Tabernacle, its outer court with its brazen altar of sacrifice, its Holy Place with its seven-branched candlesticks and table with the loaves of shewbread upon it, in the golden altar of incense before the curtain separating the Holy Place from the Most Holy Place, in the curtain itself, in the Ark of the Covenant beyond the curtain, with its perfectly kept law overshadowed by the blood-sprinkled Mercyseat, in its coverings, and even in its boards and its tenons and sockets, and the various covers of skins, indeed in every most minute part of the Tabernacle, in every sacrifice and offering, in its laws regarding cleansings, and in its feasts, and all its ceremonies, the most unmistakable foreshadowings and types of Jesus Christ; His twofold nature, Divine and human; His sinless character, His atoning death, His resurrection and return, and all the outstanding facts of Church and Jewish history. Now at first this will seem to you merely accidental, a happy coincidence, but as you go on chapter after chapter, and book after book, the theory of "happy coincidence" is ruled out by the law of mathematical probabilities and you are forced to see that it is intended; you will find every fundamental truth that was to be fully revealed in the New Testament prefigured in the types and symbols of the Old Testament. Now I submit that any book that has the power of putting into a legislation intended in the

first place to meet the immediate needs of the people then living, the clearest foreshadowings of happenings and truths not to be fully revealed for at least fifteen hundred years, must have for its author the only being in the universe who knows the end from the beginning—that is God. A wisdom is here discernible of such a profound and infinite character as can only be the wisdom of God. The modern critical theories regarding the composite character of Exodus, Leviticus, Numbers and Deuteronomy go all to pieces when considered in the light of the meaning of the types of the Old Testament. I have never once been able to find one single destructive critic that knew anything to speak of regarding the types. I have challenged the destructive critics in the university towns and elsewhere of Germany, England, Scotland, Ireland and America, to name one single destructive critic that knew anything of a thorough character about the types, and they have never been able to name one. One can not study them thoroughly without being profoundly convinced that the real author of the Old Testament, back of the human authors, is God.

III. I Believe the Bible to Be the Word of God Because of the Unity of the Book

My third reason for believing the Bible to be the Word of God is because of THE UNITY of the Book. This is an old argument but it is not only a good one but an unanswerable one. The Bible is composed, as I presume most of you know, of sixty-six separate portions, or books. These sixty-six books were written in three different languages, Hebrew, Greek and Aramaic. The period of their composition extends over at least fifteen hundred years. They were written in countries hundreds of miles apart. They were written by at least forty different human authors. They were written by men upon every plane of political and social life, from the king upon his throne down to the herdman, the shepherd, the fisherman and the petty politician. They display every known form of literary structure. We not only have in the Bible both prose and poetry; but we have every known form of prose and every known form of poetry. We have in the Bible epic poetry, lyric poetry, didactic poetry, erotic poetry, elegy and rhapsody. We have also every form of prose. We have in the Bible historic prose, didactic prose, epistolary prose, argument, theological treatise, proverb, parable, apothem, allegory, satire and oration. In a book so marvelously composite, made up of such divergent parts, composed at such remote periods of time, and under such divergent circumstances, by so many different persons, what would we naturally expect? Variance and discrepancy, absolute contradiction and discord, utter lack of unity. In point of fact, what do we find? We find, as every thorough Bible student knows, the most marvelous unity known anywhere in literature. Every part of the Bible fits every other part of the Bible, one ever-increasing, ever-growing, ever-depending thought pervades the whole. It is sometimes said, and men think they are particularly wise when they say it, that "the Bible is not a book, it is a library." That is partly true and largely false and foolish. It is true that the Bible is a library, in fact it is a whole literature, but at the same time it is the most intensely and unvaryingly one of any book known in literature. In the last thirty years I have written something over thirty different books, but I venture to say that in the thirty books written by one author in the short period of thirty years, there is not the unity that there is in these sixty-six books written by forty different human authors in a period covering at least fifteen hundred years. Now here is a fact, an astonishing fact—how are we going to account for it? It demands accounting for. If we were simply theologians or philosophers of the evolutionary type, who do not bother with facts but simply weave their theories out of their inner consciousness, we would not have to notice or account for this fact; but being hard-headed, common sense, everyday men and women, we must account for facts, and here is a

Editor's Notes

(Continued from page 2)

thing to sell a book." You said we were crooked. In fact, the editor was called nearly anything but a gentleman! Now if you read the *Jungle Doctor* stories, won't you say so? If you do not read them, you have made a big mistake. And if you pay no attention, send no comments, like the graceless guest who eats a lovely meal with no thanks to the hostess, then don't write us bad letters if we stop the series! Help us to know what brings the best blessing to SWORD OF THE LORD readers. Okay? Thank you!

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fact that demands accounting for. How shall we account for it? There is one very simple way of accounting for it, and only one way for accounting for it at all. What that very simple and only way is, I will indicate in a few moments.

Before taking up the very simple and only way of accounting for this marvelous unity of the Bible, let me call your attention to the character of this unity, for that also is most significant. Two things about the character of the unity of the Bible demand attention. First of all, it is not a superficial unity, but a profound unity. It is not a unity that lies on the surface, it is a unity that only comes out of careful and protracted study. On the surface we often find apparent discrepancies and discord, but as we study and go far below the surface, the apparent discrepancies and discord disappear and the deep underlying unity appears. The more deeply we study, the more complete do we find the unity to be.

The second characteristic of this unity is, that it is an organic unity—that is to say, it is not the unity of a dead thing, like a stone, or even of a building, but of a living thing, like a plant or a tree, where you have first the seed, then the young plant, then the mature plant, then the bud, then the opening blossom, then the ripened fruit. In the early books of the Bible we have the germinating thought; as we go on we have the plant, then further on the bud, then the blossom, and the ripened fruit. Revelation is, as every thorough student of the Book knows, simply the ripened fruit of Genesis.

Now how are we to account for this unity? It is, as I said, a fact demanding accounting for by level-

(Continued on page 8)

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Black Rock

(Continued from page 2)

might join that band of men who were doing something with life, or, if throwing it away, were not losing it for nothing. I had finished being a fool, I hoped, at least a fool of the useless and luxurious kind. The letter that came from Graeme, in reply to my request for a position on his staff, was characteristic of the man, both new and old, full of gayest humor and of most earnest welcome to the work.

Mrs. Mavor's reply was like herself:

"I knew you would not long be content with the making of pictures which the world does not really need, and would join your friends in the dear West, making lives that the world needs so sorely."

But her last words touched me strangely:

"But be sure to be thankful every day for your privilege . . . It will be good to think of you all, with the glorious mountains about you, and Christ's own work in your hands . . . Ah! how we would like to choose our work and the place in which to do it!"

The longing did not appear in the words, but I needed no words to tell me how deep and how constant it was. And I take some credit to myself that in my reply I gave her no bidding to join our band, but rather praised the work she was doing in her place, telling her how I had heard of it from Craig.

The summer found me religiously doing Paris and Vienna, gaining a more perfect acquaintance with the extent and variety of my own ignorance, and so fully occupied in this interesting and wholesome occupation that I fell out with all my correspondents, with the result of weeks of silence between us.

Two letters among the heap waiting on my table in London made my heart beat quick, but with how different feelings: one from Graeme telling me that Craig had been very ill and that he was to take him home as soon as he could be moved. Mrs. Mavor's letter told me of the death of the old lady who had been her care for the past two years, and of her intention to spend some months in her old home in Edinburgh. And this letter it is that accounts for my presence in a miserable, dingy, dirty little hall running off a close in the historic Cowgate, redolent of the glories of the splendid past and of the various odors of the evil-smelling present. I was there to hear Mrs. Mavor sing to the crowd of gamins that thronged the closes in the neighborhood and that had been gathered into a club by "a fine leddie frae the West End," for the love of Christ and His lost. This was an "at home" night, and the mothers and fathers, sisters and brothers of all ages and sizes, were present. Of all the sad faces I had ever seen, those mothers carried the saddest and most wo-stricken. "Heaven pity us!" I found myself saying. "Is this the beautiful, the cultured, the heaven-exalted city of Edinburgh? Will it not for this be cast down to hell some day if it repent not of its closes and their dens of defilement? Oh! the utter weariness, the dazed hopelessness of the ghastly faces! Do not the kindly, gentle church-going folk of the crescents and the gardens see them in their dreams, or are their dreams too heavenly for these ghastly faces to appear?"

I cannot recall the program of the evening, but in my memory gallery is a vivid picture of that face, sweet, sad, beautiful, alight with the deep glow of her eyes as she stood and sang to that dingy crowd. As I sat upon the window-ledge listening to the voice with its flowing song, my thoughts were far away, and I was looking down once more upon the eager, coal-grimed faces in the rude little church in Black Rock. I was brought back to find myself swallowing hard by an audible whisper from a wee lassie to her mother:

"Mither! See till yon man. He's greetin'."

When I came to myself she was singing, "The Land o' the Leal," the Scotch "Jerusalem the Golden," immortal, perfect. It needed experience of the hunger-haunted Cowgate closes, chill with the black mist of an eastern haar, to feel the full bliss of the vision in the words—

"There's nae sorrow there, Jean,
There's neither could nor care, Jean,
The day is aye fair in
The Land o' the Leal."

A land of fair, warm days, untouched by sorrow and care, would be heaven indeed to the dwellers of the Cowgate.

The rest of that evening is hazy enough to me now, till I find myself opposite Mrs. Mavor at her fire, reading Graeme's letters; then all is vivid again.

I could not keep the truth from her. I knew it would be folly to try. So I read straight on till I came to the words:

"He has had mountain fever, whatever that may be, and he will not pull up again. If I can I shall take him home to my mother"—when she suddenly stretched out her hand, saying, "Oh, let me read!" and I gave her the letter. In a minute she had read it and began almost breathlessly:

"Listen! My life is much changed. My mother-in-law is gone; she needs me no longer. My solicitor tells me, too, that owing to unfortunate investments there is need of money, so great need that it is possible that either the estates or the works must go. My cousin has his all in the works—iron works you know. It would be wrong to have him suffer. I shall give up the estates—that is the best."

She paused.

"And come with me!" I cried.

"When do you sail?"

"Next week," I answered eagerly.

She looked at me a few moments, and into her eyes there came a light soft and tender as she said:

"I shall go with you."

And so she did; and no old Roman in all the glory of triumph carried a prouder heart than I as I bore her and her little one from the train to Graeme's carriage, crying:

"I've got her!"

But his was the better sense, for he stood waving his hat and shouting, "He's all right," at which Mrs. Mavor grew white; but when she shook hands with him the red was in her cheek again.

"It was the cable did it," went on Graeme. "Connor's a great doctor! His first case will make him famous. Good prescription—after mountain fever try a cablegram!"

And the red grew deeper in the beautiful face beside us.

Never did the country look so lovely. The woods were in their

Dr. Torrey Believed It!

(Continued from page 7)

headed men and women who are concerned not so much with theories as with realities, not with fine-spun speculations of cloistered theologians and utterly prejudiced so-called scientists, dreaming apart from the substantial realities of life, and not concerned with facts but with the theory they are bound to support at any cost. Now there is one very easy and very simple way of accounting for it, and there is only one rational way of accounting for it at all. This only rational way of accounting for it is, that back of the forty or more human authors was the One all-governing, all-controlling, all-superintending, all-shaping mind of God.

Suppose it were proposed to build in our capital city, Washington, D.C., a temple that should display the stone productions of every state in the Union. Some of the stones were to come from the marble quarries of Marlboro, N.H.; some from gray granite quarries of Quincy, Mass.; some from the brownstone quarries of Middletown, Conn.; some from the white marble quarries at Rutland, Vt.; some from the gray sandstone quarries at Berea, Ohio; some from the porphyry quarries below Knoxville, Tenn.; some from the redstone quarries near Hancock, Mich.; some from the brownstone quarries at Kasota, Minn.; some from the redstone quarries near Flagstaff, Ariz.; some from the gypsum quarries of the Far West; some from the gray and blue granite quarries of Oglesby and Elberton of Georgia; some from every state in the Union. These stones were to be of all conceivable sizes and shapes—some large, some small, some medium, some were to be cubical, some spherical, some cylindrical, some conical, some trapezoidal, and some rectangular parallelepipeds. Each stone was to be cut into its final shape in the quarry from which it was taken. Not a mallet or a chisel

was to be touched to a stone after it reached its destination. Now the stones have all arrived, and the builders at Washington go to work. As they build, they find that every stone fits exactly into every other stone, and into its appointed place. They find that there is not one stone too many, nor one stone too few; until at last when the builders' work is done there is not a stone small or great left over, and not the smallest niche or cranny where a stone is lacking, and there rises before you a temple with its side walls, its buttresses, its roof, its pinnacles, and its domes, its naves, its arches, its transepts and its choirs, perfect in every outline, and perfect in every detail, and not one stone too many and not one stone too few, and every stone fitting into its place, and yet every stone hewn into its final shape in the quarry from which it was taken. How would you account for it? There is one very simple way of accounting for it, and only one way of accounting for it at all: This very simple and only way of accounting for it is this, that back of the individual quarrymen who wrought in the quarry was the master mind of the architect, who planned the whole building from the beginning and gave to each individual quarryman his specifications for the work. Now this is precisely what we find in the temple of eternal truth which we call the Bible, the stones, for which were quarried in places remote from one another by many hundreds of miles of space and at periods of time fifteen centuries apart, stones of all conceivable sizes and shapes, and yet every stone fitting exactly into its place and fitting every other stone, until when the last book is added there rises before you this matchless and marvelous temple of God's eternal truth, perfect in every outline and perfect in every detail, not one book too many, and not

gayest autumn dress; the brown fields were bathed in a purple haze; the air was sweet and fresh with a suspicion of the coming frosts of winter. But in spite of all the road seemed long, and it was as if hours had gone before our eyes fell upon the white manse standing among the golden leaves.

"Let them go!" I cried as Graeme paused to take in the view, and down the sloping dusty road we flew on the dead run.

"Reminds one a little of Abe's curves," said Graeme as we drew up at the gate. But I answered him not, for I was introducing to each other the two best women in the world. As I was about to rush into the house Graeme seized me by the collar, saying:

"Hold on, Connor! You forget your place. You're next."

"Why, certainly," I cried, thankfully enough. "What an ass I am!"

"Quite true," said Graeme solemnly.

"Where is he?" I asked.

"At this present moment?" he asked in a shocked voice. "Why Connor, you surprise me."

"Oh, I see."

"Yes," he went on gravely, "you may trust my mother to be discreetly attending to her domestic duties. She is a great woman, my mother."

I had no doubt of it, for at that moment she came out to us with little Marjorie in her arms.

"Yes," he went on gravely, "you may trust my mother, I hope," said Graeme; but she only smiled and said:

"Run away with your horses, you silly boy," at which he solemnly shook his head.

"Ah, mother, you are deep—who would have thought it of you?"

That evening the manse overflowed with joy, and the days that followed were like dreams set to sweet music.

But for sheer wild delight, nothing in my memory can quite come up to the demonstration organized by Graeme, with assistance from Nixon, Shaw, Sandy, Abe, Geordie, and Baptiste, in honor of the arrival in camp of Mr. and Mrs. Craig. And, in my opinion, it added something to the occasion that after all the cheers for Mr. and Mrs. Craig had died away, and after all the hats had come down, Baptiste, who had never taken his eyes from that radiant face, should suddenly have swept the crowd into a perfect storm of cheers by excitedly seizing his toque and calling out in his shrill voice:

"By gar! tree cheer for Mrs. Mavor!"

And for many a day the men of Black Rock would easily fall into the old and well-beloved name; but up and down the line of construction, in all the camps beyond the Great Divide, the new name became as dear as the old had ever been in Black Rock.

Those old wild days are long since gone into the dim distance of the past. They will not come again, for we have fallen into quiet times; but often in my quietest hours I feel my heart pause in its beat to hear again that strong, clear voice, like the sound of a trumpet, bidding us to be men; and I think of them all—Graeme, their chief, Sandy, Baptiste, Geordie, Abe, the Campbells, Nixon, Shaw, all stronger, better for their knowing of him, and then I think of Billy asleep under the pines, and of old man Nelson with the long grass waving over him in the quiet churchyard, and all my nonsense leaves me, and I bless the Lord for all His benefits, but chiefly for the day I met the missionary of Black Rock in the lumber camp among the Selkirks.

THE END

one book too few, and yet every stone cut into its final shape in the quarry from which it was taken. How are you going to account for it? There is one very simple way of accounting for it, and only one way of accounting for it at all, that is, that back of the human hands that wrought, was the Master-mind of God that thought and planned the whole building from the beginning and gave to each individual workman his specifications for the work. I challenge any man to answer it—it cannot be answered. It is an indisputable fact that proves to a demonstration that the Bible is the Word of God.

(From the book, SOUL-WINNING SERMONS, by R. A. Torrey. Published by Fleming H. Revell Company, now out of print.)

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The Ransom Found

(Continued from page 1)

my text teaches anything, it teaches that, and it teaches it with solemn and awful emphasis. Five times Elihu preaches it—that the destiny of unsaved man is "the pit"—the pit of Hell. As the great Adam Clarke says on my text: "The whole world lieth in the wicked one, and all hastening to the bottomless pit." It is solemn to contemplate, but that is what God says. Unpalatable as it may be, it is the truth of God, and whether you believe it or not, you are "going down to the Pit."

I recall hearing someone say that "while most men are not sure that they are going to Heaven, they are cocksure they are not going to Hell." O unsaved man! your "soul draweth near unto the pit," you are "going down to the pit" (Job 33:22, 24, A.S.V.).

Another implication of my text and of the Bible is that you "are perishing." Elihu told Job that God is working by various ways for man, "that he may keep back his soul from the pit, And his life from perishing by the sword" (Job 33:18 A. S. V., marg.). The Bible says that men are either "perishing" or are "being saved." Which are you? "The word of the cross is to them that are perishing foolishness; but unto us who are being saved it is the power of God" (I Cor. 1:18, marg., A. S. V.).

To be "perishing" in the Bible sense means to be "undergoing moral or spiritual ruin." All unbelieving people, and all who are rejecting "the Gospel of the glory of Christ" are perishing; all are undergoing moral and spiritual ruin. And even though you may now be blind to that fact, it is sadly and tragically true, for the Bible says:

"And even if our gospel is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them."—II Cor. 4:3, 4, A. S. V., marg.

My text, "Deliver him from going down to the pit: I HAVE FOUND A RANSOM," implies that man is a captive, a prisoner. He is "in bondage to sin," a "servant to sin," "sold under sin" (Rom. 7:6, 17; 7:14). The "RAN-

SOM" of God's providing implies that. If there is no captive, and if there is no prisoner, there is no need of a Ransom. God would never have said, "Deliver him . . . I HAVE FOUND A RANSOM" had He not foreseen the need for it. The "RANSOM" of my text, therefore, teaches that MAN is a captive of SIN and of SATAN, and is "going down to the pit." And you, O unsaved soul, are that

Facts About

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Dr. Petrie is an instructor in the Seattle Bible Training School and at King's Garden Bible Institute, located in Seattle, Washington. He is a contributing Editor for PROPHECY MONTHLY and an occasional contributor to THE SUNDAY SCHOOL TIMES. He is the author of five books, twelve booklets, and many articles.

person, and need a RANSOM for your soul.

II. The Ransom

The good news is that God has "found a RANSOM" for you. That is the Gospel of this remarkable chapter of Job. That grand old Methodist preacher, Adam Clarke, says it "is one of the best, the deepest, the most spiritual, and most important chapters . . . in the book of Job. It is every way important, and full of the most useful information. It is a grand exhibition of the WAY of salvation as revealed to patriarchs and prophets."

"RANSOM" is one of the most meaningful words of the Bible, and one that brings unspeakable good and blessing to MAN. It means Redemption; it means Atonement; it means Pardon; it means Forgiveness; it means Protection; it means Reconciliation; it means Satisfaction. All those words are used to translate the Hebrew word for RANSOM.

The "RANSOM" found by God for you is priceless. No man could

have found it; no man could have procured it.

"They that trust in their wealth, And boast themselves in the multitude of their riches; None of them can by any means redeem his brother, Nor give to God a RANSOM for him; (For the redemption of their life is costly, And it faileth for ever;) That he should still live alway, That he should not see the pit."—Ps. 49:6-10, A.S.V., marg.

The RANSOM of your soul is a costly thing, because sin is a costly thing. "Sin is the most expensive thing in the universe. Nothing else can cost so much. Pardon or unpardon, its cost is infinitely great. Pardon, the cost falls chiefly on the great atoning Substitute; unpardon, it must fall on the head of the guilty sinner."

But, "God is gracious unto him—the guilty sinner—and saith, Deliver him from going down to the pit: I HAVE FOUND A RANSOM." Now the Lord Jesus Christ is that "RANSOM." He is the one God had in mind when He said, "I HAVE FOUND A RANSOM." "From the foundation of the world God had appointed His Son to be the Mediator of the pre-determined counsel of salvation. The Son is the Lamb, without blemish, or fault; before-known, prior to the foundation of the world being laid," and, "From eternity the Son was willing to carry out the work of redemption."

Jesus Christ said He was that RANSOM. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a RANSOM for many" (Mark 10:45). "Over against the fact of sin, God has placed the fact of RANSOM, REDEMPTION, a mystery profounder than that of sin, and yet so beneficent."

Paul, the great apostle to the nations, says Jesus Christ was that "RANSOM." He wrote: "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a RANSOM for all, to be testified in due time."—I Tim. 2:5, 6.

John, the evangelist of the love of God to man, says Jesus Christ is that "RANSOM." In I John 2:1,2, he writes:

"Jesus Christ . . . is the pro-

pitiation for our sins; and not for ours only, but also for the whole world."—A. S. V.

The word in the Hebrew New Testament for "propitiation" is "copher," as in the Hebrew of Job 33:24, and means "RANSOM." Again in I John 4:10 he writes, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the PROPITIATION for our sins." The word in the Hebrew New Testament is again the one in Job 33:24, "copher," RANSOM. Jesus Christ is the one and only RANSOM for your soul. There is, and there can be, no other.

There was no other good enough, To pay the price of sin; He only could unlock the gate Of Heav'n and let us in.

III. What the Ransom Does

The RANSOM provides the forgiveness of your sins. You have sins; you know you have. You surely want forgiveness for them; you want pardon, do you not? God has found a RANSOM, a way by which He can forgive you. He 'sent his Son to be the propitiation—the atoning sacrifice—the RANSOM—for your sins.' That is the Gospel; that is the Good News for you. "For all have sinned, and come short of the glory of God;" and then, in view of that, the Good News is: "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation [RANSOM] through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:23-25). That's good news! That's the Gospel!

As an old-time preacher says: "That the Lord Jesus Christ did give Himself a RANSOM for sins; that He did it in the shedding of His blood for us, wherein He made His soul an offering for sin; that He made atonement, and expiated our sins, and that all those things belong unto our redemption IS THE SUBSTANCE OF THE GOSPEL." Jesus Christ gave Himself a

"RANSOM for all." He paid the price for your redemption. You "are bought with a price" (I Cor. 6:20).

Five bleeding wounds He bears, Received on Calvary; They pour effectual prayers, They strongly plead for me, "Forgive him! O forgive!" they cry, "Nor let that RANSOMED sinner die."

It was no small company for whom Christ died as a RANSOM. Count Zinzendorf, founder of the Moravian Missions, said,

Lord, I believe were sinners more Than sands upon the ocean shore, Thou hast for all a RANSOM paid, For all a full atonement made.

It cost Jesus Christ much to become the "RANSOM" for you. He suffered for it. Here is a strange story of suffering for another.

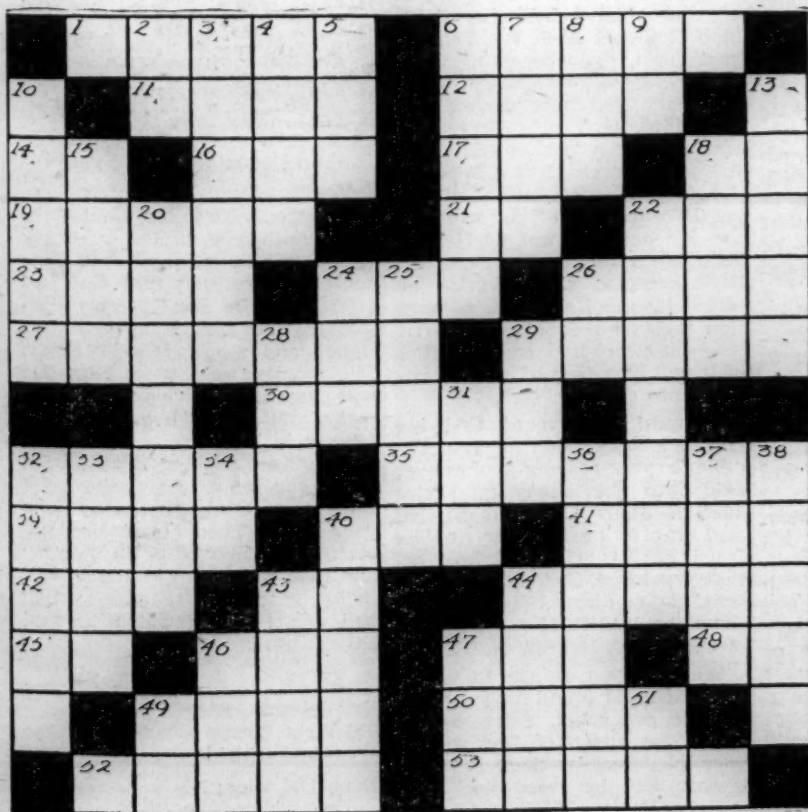
Schamyl was the great religious and military leader of the Caucasus who for thirty years baffled the advance of Russia in that region, and, after the most adventurous of lives, died in 1871. At one time bribery and corruption had become so prevalent about him that he was driven to severe measures, and he announced that in every case discovered the punishment would be one hundred lashes. Before long a culprit was discovered. It was his own mother. He shut himself up in his tent for two days without food or water, sunk in prayer. On the third day he gathered the people, and pale as a corpse, commanded the executioner to inflict the punishment, which was done. But at the fifth stroke he called "Halt!", had his mother removed, bared his own back, and ordered the official to lay on him the other ninety-five, with the severest threats if he did not give him the full weight of each blow.

The "full weight" of your punishment was taken by Jesus Christ, your RANSOM. "The

(Continued on page 10)

NO "SUMMER SLUMP!"

By Aunt Neva



There has been no "summer slump" in the crossword puzzle department. We hit another peak for puzzle number 33 and sent out 700 booklets. We appreciate hearing from so many puzzle fans and are glad to know you enjoy doing the puzzle each week. Your notes and letters are encouraging.

From your letters, I understand some of you have been doing the puzzle every week, but just haven't sent it in. Why not mail your answer this week? You could be a winner!

For a complete and correct answer to puzzle No. 40 we have for you a copy of Dr. John R. Rice's 32-page pamphlet, *Lot: the Man Who Made Money His God, Called the Wicked His Brethren, Lost His Family, Let His Town Go to Hell*. This is one of his newest pamphlets and is a very stirring message. Here's your chance to get your copy free.

Read these rules carefully: 1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: Aunt Neva, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your paper, you may print the answers on another sheet of paper. Please print the answers according to the clue numbers given.

3. To receive your copy of the pamphlet, *Lot*, your entry must be postmarked by midnight, SEPTEMBER 15, 1956.

If your paper arrives after the deadline date, please send the answer and tell us the date your paper arrives. The answers to puzzle No. 40 will appear in the September issue of THE SWORD OF THE LORD.

PUZZLE NUMBER 40

CLEWS ACROSS

- Job says Remembrances are like these. (Job 13:12)
- Paul, at Melita, shook this reptile from his hand and felt no harm
- Exude slowly
- Persia
- Preposition
- Nathan (Abbr.)
- The land to which Cain went, after he became a vagabond. (Gen. 4:16)
- Great god of the Sun. (Egypt)
- One who prepares food. (I Sam. 8:13)
- "Fountain," — in formation of Jewish names
- When Jephtha was turned out of his home he fled to this place. (Judg. 11:3)
- Animals imported from Ophir, by Solomon
- Successes
- Crippled as Mephibosheth, Jonathan's son
- Troublesome weeds of Palestine;—probably prickly Acanthus
- Precious stone, called after the island in the Red Sea, where it was found
- City at head of the Red Sea, where King Solomon built a navy. (Deut. 2:8)
- King of Judea, who ordered the babes to be slain
- An animal. Daniel saw one in a vision. (Dan. 7:6)
- Ardor inspired by enthusiasm
- Two thousand, fifty
- An Israelite, who subscribed to Nehemiah's covenant. (Neh. 10:17)
- Tree from which idols were made
- Pronoun
- One of David's valiant men. (I Chr. 11:31)
- Prefix signifying a repetition
- "A goodly tree, scarcely inferior to the Cedar"
- Assembly (Abbr.)
- Our Lord. (Dominus noster) (Abbr.)
- City in Galilee, where there was a marriage
- Sandal
- Scene of the burning bush
- Father of Ethan who played the cymbals before the ark. (I Chr. 6:44)

CLEWS DOWN

- Likewise
- Trustworthy
- A son of Seir. (I Chr. 1:38)

- Placed
- Plants, the fruit of which was made into vinegar
- Metal, mined in Assyria, also in Egypt in the time of the Pharaohs
- Stuff
- Printer's measure
- Rebekah's brother
- He prayed to be kept from evil and God heard his prayer. (I Chr. 4:10)
- A narrow band
- City of Latium, on the Tiber River (Ital. form)
- Abraham's concubine,—mother of Midian and Shuah
- Daughter of Solomon. (I Ki. 4:11)
- Son of Bani (Ez. 10:34)
- Sacred song or poem
- Behold
- Guided
- The doubting disciple. (Abbr.)
- Prefix meaning hill in word formation (Is. 37:12)
- Solomon asked for an understanding one
- Otherwise
- Preposition
- John, banished by Domitian to this place, saw and recorded the vision in Revelation
- Peruse
- Satisfy thirst
- Daughter of Saul; sister of Michal who was David's wife
- Fermented juice of grapes
- Son of Appaim, in Caleb's line. (I Chr. 2:31)
- Distant. The prodigal son went to a—country
- Petition
- Troop (Abbr.)
- Expression of inquiry

Answer to Puzzle Number 38

XXXX

CUCUMBER PHUT
REI YEAR RACA
EL IRAN TAMAR
A L AR SAY LE
TOIL SLAVES
ISAAC OVER AC
OER YD ER ANY
NE SPAT NIGER
MYRTLE SURE
AM RUE LA RN
TANIS JIBE BI
AREA BAKE REU
DAWN CHALDEES

The Ransom Found

(Continued from page 9)

chastisement of our peace was upon him; and with his stripes we are healed . . . for the transgression of my people was he stricken" (Isa. 53:5, 8). The meaning is: the stroke due you was taken by Him.

*He died that we might be forgiven,
He died to make us good,
That we might go at last to
Heaven,
Saved by His precious blood.*

The one great purpose of the RANSOM of God's providing is to 'deliver you from going down to the pit'—the pit of Hell. That is the all-absorbing purpose of God as shown in the message of Elihu

to mankind. That fact is repeated again and again. Adam Clarke was so deeply impressed with the repeated mention of the word "Pit" in this message, and that man, unsaved, is going there, that he cried out, as I have stated before in this sermon, "The whole world lieth in the wicked one, and all hastening to the bottomless Pit."⁸ God has done, and is now doing, all He consistently can to deliver you from going down to the Pit. Elihu made that clear. He said that God is working to 'keep back man's soul from the pit' (vs. 18), and that God is constantly working to that end: "Lo, all these things worketh God oftentimes with man, To bring back his soul from the pit" (vss. 29, 30).

The great evangelist, Dr. R. A. Torrey, in his solemn sermon, "God's Blockade of the Road to Hell," pours out his soul in these words:

"If any man or woman in this audience is lost, it won't be God's fault. God does not wish you to be lost. God longs to have you saved . . . God is doing everything in His power to bring you men and women to repentance . . . Sin is damnation, and if a man will go on everlastingly in sin, he will be everlastingly lost. BUT God is doing everything in His power

to turn you out of the path of sin and destruction into the path of righteousness and everlasting life. God has filled the path of sin—THE PATH THAT LEADS TO HELL—with obstacles."¹⁵

And that is what Elihu meant when he said, "Lo, all these things worketh God oftentimes with man, To bring back his soul from the pit." And that is what God meant when He said, "Deliver him from going down to the pit: I have found a RANSOM."

"The death of Christ was a RANSOM, a counter-price. We deserved to have died. Christ died for us, to save us from death and Hell; He gave Himself a RANSOM voluntarily, a RANSOM for all; so that all mankind are put in a better condition than that of devils."¹⁶ Frances Ridley Havergal preaches this Gospel in her hymn of Christ, the RANSOM:

*I gave my life for thee,
My precious blood I shed,
That thou might'st RANSOMED
be,
And quickened from the dead.*

*I suffered much for thee,
More than thy tongue can tell,
Of bitter agony,
TO RESCUE THEE FROM
HELL.*

F. W. Krummacher says:

"The blood we see streaming from the wounded side of Jesus (is) the RANSOM paid for our guilt, once for all before God as well as the atoning sacrifice by means of which the reconciliation of divine justice with God's love to sinners is brought about."¹⁷

IV. Ransomed to What?

"Deliver him from going down to the pit: I HAVE FOUND A RANSOM." Elihu tells you, O man going down to the Pit, and for whom a RANSOM has been found, what you are RANSOMED to, if you accept it.

1. You will have NEW LIFE. He says of the one ransomed, "His flesh shall be fresher than a child's: he shall return to the days of his youth" (vs. 25). That is God's way of saying you will have a new life, a fresh beginning. You will be "in Christ . . . a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

General Naaman, sick in soul and body, took God's prescribed cure, dipped himself in the water of Jordan seven times, "and his flesh came again like unto the flesh of a little child, and he was clean" (II Kings 5:14). He had new life, and returned home a new man, to serve and worship the only Lord God (II Kings 5:15, 17). He found the "RANSOM": he found peace; he found the Lord. So will you.

2. You will have FAVOR and FELLOWSHIP with GOD. Elihu said of the ransomed soul, "He prayeth unto God, and he is favorable unto him. So that he seeth his face with joy" (vs. 26, A.S.V.). You will no longer be afraid of the Pit and of the death that will take you there: you will be restored to favor with God, and will "see his face with joy."

A story from the life of Jacob will help you to see the power of a RANSOM to restore you to the favor of God. Jacob had become the enemy of his brother Esau because he had stolen the birthright from him. Jacob is returning to his homeland, and learns that Esau is coming to meet him with four hundred men. Then Jacob prepares to meet his offended brother with a present, and says, "I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me" (Gen. 32:20). There is a most wonderful picture of the power of a RANSOM in that statement. What Jacob, the offender, actually said was this: "I will cover his face with the gift that goes before me" (Hebrew). The gift was offered to RANSOM Jacob from the anger and power of Esau. Jacob put the RANSOM between Esau and himself; and afterwards saw his face with joy.

Jesus Christ put Himself, and His precious blood, between God and man; and those who believe are "accepted in the beloved," and "have redemption through his blood, the forgiveness of sins" (Eph. 1:6, 7). The estrangement

John the Baptist

(Continued from page 1)

boy who will turn souls to Christ!" So they cried and prayed; now in the temple the angel appears and says 'Zacharias, thy prayer is heard. You are to have a son.' . . . "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God."

I. Where Does God Get Preachers?

Now consider certain things—first, where does God get preachers? Now I am for schools, but schools do make preachers. Schools help train preachers whom God got started somewhere else usually, but there is always a background God had somewhere else. Where does God get preachers? In this case He got one in the broken, burning, praying, fervent heart of a godly, blameless man who prayed and prayed, and a woman who prayed and prayed till God opened a barren womb and brought this wonderful child in answer to prayer.

I would love it if here in this conference a lot of preachers get

right with God. But my heart's cry, my heart's burden through these years, not only in my public ministry, not only in THE SWORD OF THE LORD, has amounted sometimes almost to agony as I begged God to raise up evangelists. How many, many evangelists I have prayed over, have cried over, have announced and boosted and helped to get meetings for!

Tonight how I wish some woman could say, "I'll hug this thought to my heart. By God's grace, I will be the mother of an evangelist." If only some mother here could begin to pray and cry and pray a year, ten years, twenty years, maybe, till God gives her a boy, then raise him and with her prayers and tears, with whipping and with constant watch care, bring him up in the nurture and admonition of the Lord and win him to Christ, then send him to the right school! Oh, may some woman today settle it! One of these days you and I, Dr. Bob, will be off the scene. (Addressing Dr. Bob Jones, Sr.). But may somebody have faith to believe that OUT OF SOME HOME HERE TONIGHT GOD MAY RAISE A GREAT EVANGELIST!

(Continued on page 11)

between God and you will be over, and you will be on good and friendly terms with Him.

"Two men who had been friends in their youth met years later in the police court of a great city, one on the judge's bench, the other in the prisoner's dock. Evidence was heard and the prisoner found guilty. In consideration of their former friendship the judge was asked to withhold sentence. 'No,' he said, 'That cannot be; justice must be done, and the law upheld.' So he gave sentence: 'Fifty dollars fine, or fourteen days at hard labor.' The condemned man had nothing wherewith to pay, so prison was before him. Then the judge, having fulfilled his duty, stepped down beside the prisoner, paid his fine, put his arm about him, and said, 'Now, John, you are coming home with me to dinner.' Not even God can overlook sin. He must be faithful and just. But for us the Judge was crucified! 'Lo, guilt is gone, and I am free!'"¹⁸

3. You will have a TESTIMONY BEFORE MEN, and you will have the ASSURANCE of SALVATION. The ransomed soul says, "I have sinned, and perverted that which was right, and it profited me not: He hath redeemed my soul from going into the pit, and my life shall behold the light" (Job 33:27, 28, A. S. V.). You will know that, upon accepting Jesus Christ as your RANSOM, your Redeemer, you have passed from death into life. You will know that you have been "redeemed . . . with the precious blood of Christ" (I Pet. 1:18, 19), and instead of "going down to the pit," you will have the joy and prospect of Heaven. John Owen says that to those who have accepted the salvation effected by the RANSOM, redemption through the blood of Christ, "the uninterrupted contemplation of it will be a part of our blessedness unto eternity."¹⁹

O man! O woman! God has "found a RANSOM" for you. The price for your redemption has been paid into the hands of Divine Justice. Jesus Christ made His soul an offering for your sin (see Isaiah 53:10). "Herein is love, not that we loved God, but that He loved us, and sent His Son to become the RANSOM for our sins" (I John 4:10, Hebrew N. T.).

What if you refuse to accept the RANSOM found for you? Elihu, the evangelist, gives the answer. The wrath of God will be your lot. "Because there is wrath, beware lest he take thee away with his stroke: THEN A GREAT RANSOM CANNOT DELIVER THEE" (Job 36:18). "Even the 'RANSOM' by Jesus Christ will be of no avail to willful despisers."²⁰

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; BUT THE WRATH OF GOD ABIDETH ON HIM" (John 3:36). Many years ago a man was found guilty of murder and sentenced to be hanged. A pardon was

obtained for him, and he was told of it. He refused to accept it, and the authorities did not know what to do with him. The case was taken to the chief justice of the Supreme Court of the United States, John Marshall. He handed down the now famous decision that a pardon is only effectual upon its acceptance by the pardoned.

That you may say:

"He hath redeemed my soul from going into the pit, and my life shall behold the light."

God has graciously said, "Deliver him from going down to the pit."

I HAVE FOUND A RANSOM."

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19

Dr. John R. Rice
214 West Wesley Street
Wheaton, Illinois

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John the Baptist

(Continued from page 10)

—I don't mean a pussyfoot; I mean someone who will hew to the line and do what you and I have dreamed and wished and cried and prayed and attempted yet could not get to all of it, Dr. Bob. God can do that through the heart of some woman, or some man here tonight. God did it there through a man and woman who prayed. That is where God gets the best of His preachers.

You will remember the case of Samuel. His mother was Hannah, a favored wife but barren. She cried and cried. Her vexed husband said, "Am not I better to thee than ten sons?"

She answered, "You are good to me but I have to have a boy. I want a baby."

Though he was vexed with her, he took her to the temple with him. There she stopped and prayed. The old priest, Eli, saw her praying, moving her lips, and he said, "How long wilt thou be drunken? put away thy wine from thee."

She said, "I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord."

Eli answered, "... the God of Israel grant thee thy petition that thou hast asked of him."

God did, and He gave the child Samuel.

She said, "I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." Oh, how she waited and prayed; then when the child came, how she taught him and trained him and would not take him to the temple until he was weaned. Then she gave him to God, and left him at the temple and carried him a little coat every time she went.

I say, God raises up Samuels from Hannahs. God raises up from the praying home of Zacharias, and of Elisabeth a John the Baptist.

May I go back to my boyhood? I was a college teacher, teaching at Wayland College, a Baptist college, at Plainview, Texas, when I went one weekend to Amarillo. My mother's sister, Mrs. McLaughlin was there, a noble lady. She and I loved to sing together. As we talked and read, in the home, a letter fell out of a book. "Do you want to read that?" She asked.

I said, "Yes."

"Do you know who it is from?"

"It looks like my mother's handwriting," I answered. "I remember that my mother's love letters to my dad looked like that." So I read it. It was from my mother, when we lived in south Texas, below San Antonio, near Pleasanton. We lived down there for a year.

My mother wrote and said, "The weather is awfully hot now and Willie [that was my father] isn't very well. The crops are burned up. But," she said, "we are happy," then she began to talk, as a mother would, about her children. "Little Porter is so sweet now. Gertrude is lots of help. She takes care of the baby and dries the dishes. Ruth is the nicest, quietest little thing you ever saw. And George—he's into mischief from morning till night." (He became a high school principal down in Texas and has gone to Heaven now). Then she said, "But let me tell you what my little preacher boy said..."

"Wait a minute," I said. She has already mentioned Ruth, George, Gertrude, and baby Porter. I'm the only one left. Aunt Essie, did she call me her preacher boy?"

She said, "She never called you anything else!"

And I said, "I've got to see about this. Here I'm a college teacher and my mother called me a preacher boy!"

I went back to Decatur, Texas, and said to my dad, "Dad, I read a letter from mother the other day written twenty years ago, when I was five years old. She called me a preacher boy. Tell me about it."

He said, "Yes, Son. When you were born, we gave you to God and your mother was so proud to have a boy. She had a girl, but she wanted a boy to be a preacher. When you were born we gave you to God and begged God to make you a preacher."

I said, "Dad, why didn't you tell me?"

He said, "I've been praying for God to tell you."

Later there fell into my hands an old Bible of my father's and I read in the first chapter of Luke the words of Zacharias—they had said, 'Name him Zacharias after his father.' His mother said, "No, no, no," and when they approached Zacharias, he called for a tablet and wrote down, "His name is John." John means, "a man sent from God."

And my father, in heavy ink, had underlined in his Bible long ago—the words, "His name is John." And I know that my godly sweet mother who went to Heaven before I was five years old, and my dear father who himself was a preacher, pressed upon God to make me a preacher. But Dr. Bob, my father was called to preach after he was a cowman thirty-two years old. He was not converted until he was thirty and had but a year or two of training, and he never altogether got away from making a living for a big family. My dad gave me to God and said, "O God, let him be what I couldn't be," and my mother gave me to God and her heart's cry was, "O God, let him be God's man. Let him be a preacher."

I worked my way through college; I know there were lots of good influences, but some things were settled in Heaven when I was born, when a godly country mother and a country preacher father gave me to God! And, if we will do our part, if we will go home from this place and say, "By God's grace, out of our homes we will raise up some soul winners, some men of God," God will do it.

I have just looked over this crowd of young people. God give an anointing and touch each of you now!

It was already settled about John the Baptist. "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God."

Thank God that the right kind

of preachers, soul winners, are made out of the prayers, the tears, the heartbreaks of parents who say, "I will raise a son to serve God." So it ought to be. So it was here in the Bible. That is where God gets preachers. If we get that settled, we will get some things settled for a generation to come, and someone will go as a flaming fire in a few years. Dr. Bob, you and I won't know about it now. But in the secret of some mother's heart here or some father's heart here now will come the seed out of which will grow the flaming revival in which millions will turn to God, if we pray and do as we ought.

Out of such godly, strict homes—homes with discipline, with prayer, with tears, and godliness—out of those kinds of homes God takes preachers. God raise some more!

Great in God's Sight!

Now notice another thing. "... he shall be great in the sight of the Lord." "... and many shall rejoice at his birth. For he shall be great in the sight of the Lord." You know, that is a good way to be great; "in the sight of the Lord." People didn't say, "He is going to be great; the Pharisees will dote on him." They didn't. The angel didn't say, "He'll be great in the sight of the Sadducees who do not believe in miracles." No, not in their sight! The angel didn't say, "He's going to be great in the sight of the scribes and the official leaders of the denomination and the headquarters and the Sanhedrin." No, he wasn't. No, he wasn't.

John later said to the multitude who came to be baptized by him, "O generation of vipers, [you bunch of snakes,] who hath warned you to flee from the wrath to come?" Now, that is not the way to be popular with headquarters. And when the headquarters sent a delegation out there, he didn't talk too nice to them. But he was great in the sight of the Lord.

Oh, my preachers, in God's name, let us be sure we make good at the only place that really counts. If up in Heaven somebody hears you when you pray, then great are you in the sight of the Lord.

I was recently making a study again of the case of Elijah and Obadiah. In I Kings 17 and 18 the Bible says, "Now Obadiah feared the Lord greatly." Obadiah was the keeper of the king's palace, was the manager of the queen's table. He had a pretty big job, for they had 450 idolatrous prophets there to eat at the table. Now a dietician or a manager has a pretty big job when you have that many preachers at the table, especially if they are the Devil's preachers and working for Queen Jezebel and King Ahab. The Bible says, "Obadiah feared the Lord greatly." Yes, greatly, but not as greatly as he feared Jezebel! So Obadiah said, "... my lord Elijah." Elijah answered, "Go, tell thy lord [Ahab], Behold, Elijah is here." Elijah said, "I'm not your lord. You are not following my way."

Wasn't Obadiah saved? Yes, he was saved. Obadiah said to Elijah, "Elijah, didn't they tell you I took an hundred prophet's [preachers], and hid them by fifty in a cave and fed them with bread and water? I was eating sirloin steaks, regularly, and strawberry shortcake, but I fed these preachers on bread and water in a cave, and saved them alive! Don't you think that was pretty hot?" All the time keeping his fat job feeding priests of Baal for Queen Jezebel! Now Obadiah was saved. He believed the Bible. He was a fundamentalist if you want to call him that. But of course he was staying with the program. He was no troublemaker. He was staying with the program. He was no fighter, no fanatic, was he? No, and he couldn't pray down fire, either. And the whole country would go to Hell if there were only Obadias!

Obadiah was great in the sight of Jezebel. Obadiah was great in the sight of Ahab. But Elijah was great in the eyes of the Lord. And the Bible said about John the Baptist, "For he shall be great in the sight of the Lord."

When I was in a revival campaign in Seattle several years ago with a group of churches, we had 430 professions of faith. However, everybody was trying to hold me down. "Don't preach so plain,"

"Somebody will be offended by this book," "Don't do this," "Don't do that," etc. The preachers were scared of my preaching and what it would do. They hadn't had a city-wide campaign in thirty years. Some of the preachers said, "But you get on people's toes and you make people mad."

I said, "You preachers, I want to tell you something. When I started out to preach, I had an agreement with God. I told Almighty God I didn't know whether the people would like it. I told Him I probably couldn't be an eloquent preacher like I'd like to be. But I promised God I wouldn't trim the corners; I would preach it plain and straight, right to the line. I'll do what He told me to do." I said to these preachers, "Just tell all the critics that if anybody doesn't like my preaching, I have a covenant with God Almighty that I was not going to please men; I was going to please God."

Oh, wouldn't it be a good thing if people would say, "I will be great in the eyes of the Lord." That's old John the Baptist. It is a wonderful thing when a man like John the Baptist is raised up, who is great in the eyes of the Lord.

To Be Great in God's Sight Means Hated by Some Others

Listen! You can't be great in everybody's sight! You can't please God and the Devil! You can't please the world and Jesus Christ at the same time. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" If you are going to be great in the eyes of the Lord, you are going to have to say, "All right, good-by, world. Good-by."

Dr. Jones, Bob Jones University can take its choice, as other Christian schools must do. You can sit with the American Association of Colleges, you can fit in with the American standard of education and the Dewey system of philosophy of education and humanism and modernism and yet—you know—believe everything—and yet—but just don't hurt anybody's feelings and go along and conform and belong. You can please the world or you can please God. You can't please both.

Somebody says, "Well, there's a stew down at Bob Jones University."

And I say, "Any place there is not a stew now and then isn't doing right."

Somebody said to me once, "Brother Rice, in THE SWORD OF THE LORD I believe you are compromising."

I said, "You read it a little more carefully, then if I go over three weeks without an article that takes a stand certain to make a lot of people mad—you write me and tell me that I'm slipping." He hasn't ever written any more to suggest I am compromising!

"Great in the sight of the Lord." That's the kind of preacher John the Baptist was. God raise up more of that kind!

Now notice. He is great in the sight of the Lord. Not great in the sight of the Sanhedrin, not great in the sight of the Pharisees, not great in the sight of the Sadducees, but great in the sight of the Lord. He wasn't great in the sight of Herod. He stood up to Herod and said, "You've done wrong! It is not lawful for thee to have thy brother's wife. You, a king, ought to be ashamed."

He wasn't great in the sight of the wicked queen Herodias, that adulterous, lustful woman. She picked out the man with the most money and where she could get the farthest. She quit one brother to live in adultery with the other one! So when John the Baptist said, "It's not right for you to have your brother's wife," she hated him, and so laid her plans to get his head cut off. Tradition says that when they brought the head of John the Baptist in a charger, she pulled out the knitting needle, caught his tongue and ran the knitting needle through it to show how she hated this man of God who had condemned her sin. No, not great in the sight of Herodias. Not great in the sight of dancing Salome. Not great in the sight of wicked Herod. John landed in jail and got his head cut off. But up in Heaven they were proud to see him. Up in Heaven he was somebody. When

people came to talk to Jesus about John in jail, Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist." God raise up people that are popular in Heaven! This popularity poll down here is soon going to pass out of date. And we had better be popular with the one who will still be on the scene after while. John the Baptist was great in the eyes of the Lord.

John the Baptist Preached Against Sin

Notice another thing. He was very strong on the negative side. The Scripture says about John the Baptist, "... he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink..." Somebody says, "Don't preach 'not this' and 'against this' and 'don't this'—all this negative preaching." Well, my friends, some way the Bible preachers—all the great ones—missed this modern idea of not preaching against sin.

There was Jonah. What a scandal to the jay birds in the sight of all the modernists when Jonah preached, "Forty days and Nineveh shall be destroyed!" That is the way Bible preachers preached against sin. Listen, this idea that you can be for things right without being against things wrong is deception and hypocrisy and ignorance! There is no such thing as being for the right thing without being against the wrong thing.

The other day a paper, a magazine, was announced called *Christianity Today*. The first issue is to be issued in October. Dr. Carl Henry is to be the editor and Dr. Nelson Bell, father-in-law of Billy Graham, is to be executive editor. Dr. Henry said in a newspaper article, "We are not anti-anything." Anybody who is not

(Continued on page 12)

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Negro and White



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Right or Wrong? How Much? How Soon?
Principles and Problems in the Light of God's Word
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Negro and White

By Evangelist John R. Rice

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John the Baptist

(Continued from page 11)

anti-anything is not enough pro-anything to do much good. Did you know that? The Bible says, "The fear of the Lord is to hate evil." There is not any such thing as loving God and patting the Devil on the back. No sir.

This man John the Baptist drank neither wine nor strong drink. Even in doctrine, the Bible always puts it both ways. It gives the negative and the positive. "Not by works of righteousness which we have done, but according to his mercy he saved us," the Scripture says. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." God gives both sides of it. "He that believeth on the Son is not condemned, but he that believeth not is condemned already." That's both sides. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Listen, it is tomfoolery and hypocrisy and insincerity when anybody says, "I'm going to be for God, but not outspoken against sin."

We need in this country the kind of preaching that brings a moral revolution. We need the kind of preaching that will land some more people in jail, as the right kind landed John the Baptist in jail. It landed Paul and Silas in jail. It landed many another preacher at the stake. We need more preachers to get their pastorates lost and get kicked out of parsonages and get run out of town. We need some preachers that will stand up for the right and be against sin and say so. And brother, bless God, when that time comes God's Word will prosper and spread. We need John the Baptist's kind; filled with the Spirit and also against wine and strong drink.

This thing goes together in Ephesians 5:18. It is remarkable and interesting that the Lord has it here both ways; "And be not drunk with wine, wherein is excess; but be filled with the Spirit" and on the same subject about John the Baptist in an entirely different book of the Bible, "he . . . shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb."

If you want the fullness of the Spirit, you are going to be out and out against sin. Did you know this man was raised that way? That is the reason the Bible takes pains to tell us that they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless. That's wonderful. We had better set out to be great in the sight of the Lord, though we are against some things.

Forgive me—my girls are very dear to my heart, not only because they are my girls, and I love them, but if my kind of Christianity wouldn't work in my house, it wouldn't work anywhere else. And so bless God, I found out it works at home. This old-fashioned way—that children have to be in at a certain time, they have to say, "Yes, sir!" and "Yes, ma'am!", they have to get up the first time they are called, that they are going to have to learn to work and obey the rules and stay straight—I say that kind of old-time Christianity works at my house. The other day I was down in the basement at our house digging in some old rubbish for some reason. What do you suppose I found? Some wedding invitations that were never used, wedding invitations announcing the coming marriage of one of my girls, which didn't take place. Later she did marry a fine fellow, God's man for her. You know what broke that first engagement? He said to her one day, "When we're married, you will cut off that long hair, and look like other women." She broke the engagement, though the date was already set and the invitations already printed. They were never mailed out. I'll tell you right now, people who have convictions, have to do right. All my girls still have long hair, too.

You have to be "anti" some things as well as "pro" some things. You have to be against sin and for God. You have to include some

of that old-time praying and by the grace of God preaching against sin and living against sin in a blameless, strict family life. That worked in John the Baptist's day. It will work in yours, too.

John Was Filled With the Holy Spirit

Another thing, John the Baptist was filled with the Holy Ghost. I preached last night, on this subject, but I must say it again: It is all foolishness to try to do the work of God without the power of God. I wish I could sing as some people can. I can't sing much, but I sing for God. I wish I had a glowing pen, an eloquence in style. I have only limited ability but I must use what I've got. I'm not a preacher like some. I used to hear Dr. George W. Truett and wished for the passion and voice and the lifting eloquence of Truett. But I promised God whatever I had I would give it to Him. I am not against education. I have been exposed to a little of it. It didn't all take in my case, but I have been exposed to a good deal of education—Decatur Baptist Junior College, A. B. degree from Baylor University, some graduate work in the University of Chicago, then Southwestern Baptist Theological Seminary. I say, I am for all culture and training and personality. I worked three hard years on my voice. Some people say, "I wish I could preach and preach five times a day and not be hoarse and sing when it's over." Well, if you had worked at it as long and hard as I did learning how, you could. That's not an accident.

I say, everything you can give to God, give to God. But not any of it is worth anything unless there is anointing from Heaven, the breath of God. Oh, the charming story-telling style of Dr. Bob Jones! My mind just sees pictures, and I am lifted and carried; but it isn't that charming style, but the gift of God. We must have a breath of Heaven, or it is no good. With Billy Sunday it was not the baseball slang, nor getting down on the platform and looking through a crack at the Devil and shaking your fist and daring him to come up here and fight like a man—that was not what made Billy Sunday win a million souls. If God leads you to do that, go to it, and God bless you; but that wasn't the real Billy Sunday. It was not the logic of R. A. Torrey—relentless, cultured, scholarly, so that there was no getting around it. Not that. Not that sweet, moving pathos of the tender Moody. On all of these men was the breath of Heaven, the endowment of power, the coming of the Holy Ghost of God!

John the Baptist was to be great because he was to be filled with the Holy Ghost. A strange thing was said of him, which was never said of anybody else in the Bible, that "even from his mother's womb" he was filled with the Holy Ghost. John the Baptist wasn't saved at his birth; so it must be that all the time John the Baptist was an unaccountable infant, in some strange way, because of the overwhelming prayers of father and mother, the Holy Ghost was upon him. And it must have been that when John the Baptist was a child (five or six, maybe) when he came to know himself a sinner, that day he turned to God, so there was never any conscious rebellion. From his mother's womb he was filled with the Holy Spirit, the Scripture says.

Spirit-Filled John Was to Win Multitudes

And now, listen. This is the mark of greatness. This is the power of God. This is the one answer to all the problems of the ministry and soul winning, and John had it—the fullness of the Holy Spirit. God grant we may have it. So what happened? Well, what happened with John will happen, always, when people are filled with the Spirit—they will be soul winners. God doesn't fill people with the Holy Spirit to make them feel good. God doesn't fill people with the Holy Spirit to get them to talk in tongues. God doesn't fill people with the Holy Spirit to eradicate the carnal nature. God doesn't fill people with

the Holy Spirit to make life easier and give them rest. God fills people with the Holy Spirit so they can do His will, get out His message, and win souls. Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). So John the Baptist was to be "filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God."

Now that is the way it is all through the Bible. In Acts 2, the Scripture says, in verse 4, "And they were all filled with the Holy Ghost, and began to speak"—never mind what language—the Bible tells us what languages. And on in the last of that chapter, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." What does Pentecost mean? Revival, the power of God! Three thousand souls saved! And if you want the power of God to win souls, that means endowment of the Holy Spirit.

So it is in Acts 4:31, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." What happened? The Scripture says, "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." And in the fifth chapter just following, "And believers were the more added to the Lord, multitudes both of men and women." Any time people are filled with the Holy Spirit, they will have souls saved.

Then they elected deacons. What kind? "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Blessed is the church who has deacons carrying the ordinary, menial loads of the church, carrying potatoes to the widows and helping the poor, deacons who are filled with the Spirit. So, "the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus," and others. "And Stephen, full of faith and power, did great wonders and miracles among the people . . . And they were not able to resist the wisdom and the spirit by which he spake." So they are going to kill this man filled with the Spirit. They bring him up for trial, and he preaches

with mighty power. He says, "Ye . . . uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." They rush to gnash on him with their teeth; they take him out and stone him. Then Stephen, filled with the Holy Ghost, looked up and said, "Lord, lay not this sin to their charge." Then he said, as they beat him in the head and he kneeled down, "Lord Jesus, receive my spirit." Was Stephen filled with the Holy Ghost? Yes. Well, why didn't he, as he died, get somebody saved? Listen to the rest of the story. We are told that those that stoned him laid their clothes down at the feet of a young man named Saul. And that starts out the most charming story of the grace of God.

So Saul starts down to Damascus. "What do you think about it, Saul? Why don't you talk? Everybody else is talking about it." Saul can't get out of his mind the face of dying Stephen and the words of Stephen after while on the road to Damascus to kill Christians and to drag them to jail. And so a light from Heaven brighter than the noonday sun, and he is knocked down, and blinded, and he hears a voice saying, "Saul, Saul, why persecutest thou me? . . . it is hard for thee to kick against the pricks," the sight of old Stephen and his dying words, the ox goad sticking you all the time and pricking you constantly. "Saul, you can't get away, can you?" Bless God, old Stephen, filled with the Holy Ghost got his hooks into Saul. So it is, you see, and so John the Baptist was continually filled with the Holy Ghost, "and many of the children of Israel shall he turn to the Lord their God."

That is the way it was with Barnabas. In Acts 11:24 we are told, "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." That's right. And John the Baptist was a great man in the sight of God.

Will you say, "By God's grace, I am going to set out to be a John the Baptist"? There is too much sneering at John the Baptist today. Oh, a leather girdle about him and a camel's hair garment, but how great in the sight of God! How great! God raise up some John the Baptists!

I want to ask every mother here, when God in His mercy leaves a little lamb down under your heart, and God lets you know you are going to bear a child and you enter with Him in to the mystery and miracle and glory of creation of a new life,

oh, in God's name, begin to pray, "Send a Spirit-filled soul winner; send a prophet of God." Wouldn't it be wonderful if people prayed and cried to God day and night until we raised up a generation of evangelists in the power of God in America! Mighty men like John the Baptist. And so with father and with mother, so with John the Baptist. He was a good man. The Scripture says that he was "great in the sight of the Lord." He drank neither wine nor strong drink, filled with the Holy Ghost since his mother's womb, "and many of the children of Israel shall he turn to the Lord their God." Oh, God, raise up that kind of men! Let us pray.

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News Notes

(Continued from page 5)

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